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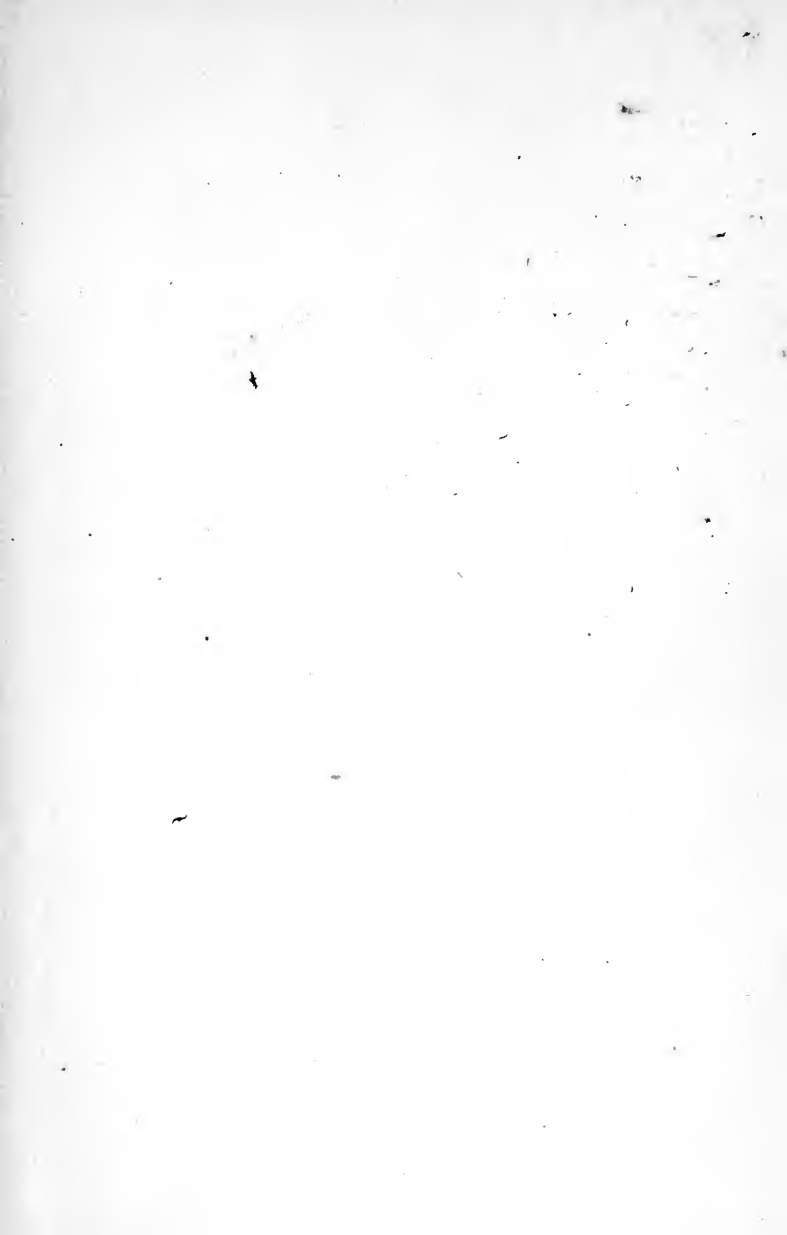
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Handbooks for the Clergy

EDITED BY

ARTHUR W. ROBINSON, B.D.

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ELEMENTARY SCHOOLS

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ELEMENTARY SCHOOLS

BY

W. FOXLEY NORRIS, M.A.

RECTOR OF BARNESLEY

EXAMINING CHAPLAIN TO THE BISHOP OF WAKEFIELD



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PREFACE

To write even a very small book which shall be useful on a highly controversial question is not easy. And the fact that the question is in a transition state makes it no easier.

Yet it seemed desirable to publish something at the present time for the use of the younger clergy, which should supply them with a general view of the history of the Education question, and should also indicate some of those great principles which must always guide the Church's policy on that subject.

The writer has endeavoured to confine himself as far as possible to facts and principles, adding a few practical hints on teaching and management.

W. F. N.

BARNLEY, *Sept.* 1904.



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CHAPTER I

THE CHURCH AND EDUCATION

THE Church has a direct interest and responsibility in education. Her vocation is to care for all those things which affect the permanent welfare of the people, and it is no exaggeration to say that among those things education stands first and foremost.

We are well-nigh tired of hearing that 'the children of the present are the men and women of the future.' It is a truism. But it is also a vital truth; and to every generation it means that the future of the country depends on the training of the children. That, however, is by no means all. The future of the country is doubtless a great consideration, but to Christian men who believe that life is eternal the issues of education are of infinitely greater consequence.

Even the purely worldly importance of education has been extraordinarily ignored in England in the past, and we may find it in our hearts to be grateful for all the controversy and strife of recent years, inasmuch as it has directed people's

attention to the subject in a manner wholly unprecedented in the history of our country.

While the nation as a whole has, until lately, cared nothing for education, the Church has for centuries spared neither efforts nor money to supply the need to the utmost of her power, and our present purpose is to consider what the attitude of the Church to education has been in the past and what it should be in the future.

What has been the Church's attitude towards education in this country in the past? It will be convenient, perhaps, if we divide our answer to this question into two main divisions: (1) before the nineteenth century, and (2) during the nineteenth century.

1. If we confine ourselves to the question of elementary education, we find that there is very little to record before the commencement of the nineteenth century. Alfred the Great certainly expressed a wish that all the youth of England should be well able to read English; but, good as was the intention of that monarch, even this modest degree of learning was entirely out of the reach of all except the nobility and their immediate dependants. The idea of education for the working-classes was never dreamt of by the most enthusiastic legislator or philanthropist until many centuries after-

wards. During the fourteenth and fifteenth centuries we hear of village schools in which reading, writing, and arithmetic were taught; but they were private establishments of the nature of dame's schools, and almost all the scholars who attended them seem to have been drawn from the richer classes.

Grammar schools were founded by Royal Charter or private endowment in the fifteenth and sixteenth centuries, but they aimed not at elementary education, but essentially at the production of good classical scholarship. Latin, Greek, and sometimes Hebrew, were taught, and reading and writing only came in as being necessary adjuncts to these studies.

During the reign of Henry VIII., partly out of confiscated monastic funds and partly as the result of private enterprise, some fifty or sixty more schools of the grammar-school type were founded. These were mostly religious foundations of one sort or another. In fact, their primary object was the spread of religious doctrine, and the education given in them was almost entirely in the hands of the clergy. An Act of Elizabeth commanded that the poor should be taught to read and write, but the fulfilment of the order was left to individual effort. The Canons of 1604 required all teachers to accept the thirty-nine Articles, to teach the Bible, and to take all scholars to church; and by the Act of Uniformity

in 1662 all teachers were obliged to obtain a licence from the Bishop, who was also required to inspect the school, the churchwardens being ordered to report to him the presence of any unlicensed master. Bishop Ken is said to have established parochial schools in every village in his diocese.

Towards the end of the seventeenth century, charity schools came into existence in which children were clothed and taught reading, writing, and arithmetic. Some were founded by Jesuits; some by zealous Churchmen, as, for example, the Charity School in Highgate, founded in 1685, and another founded by the bishops in the parish of St. Martin's-in-the-Fields in 1688; and some by Nonconformists, *e.g.* the Free School established in Southwark in 1687.

The City Guilds and various other corporations also founded schools for the children of their own craftsmen, but the first Association for the general spread of education was the S.P.C.K. founded in 1698-99. Its charter, granted in 1701, shows that the object of the foundation was the setting up of catechetical schools, raising lending libraries, and distributing good books—in and about London. The scope of this good work was quickly widened. By 1741 the Society had assisted in the establishment of 2000 schools, and was the first organisation to admit girls as well as boys to a share in education.

It is noticeable that the spread of religious and moral teaching was the primary aim of all these early efforts. And this was also the case in the Sunday-school movement originated by Robert Raikes in Gloucester in 1781 for the purpose of teaching the poor to read and write on their one free day, all reading to be restricted to the Bible, and all scholars being obliged to attend public worship and 'observe the Sabbath.'

It is to be noticed, that all through these centuries whatever means of education existed in the country were the outcome of religious zeal, and were provided either by individuals or by the exertions of religious bodies.

2. It was not until within a year or two of the commencement of the nineteenth century that the real business of education began to be faced, and the Church's attitude then became more marked and definite. To any one who will read the history of the early years of the nineteenth century impartially, it will be plain that elementary education as we now understand it was the child in this country of the religious bodies. It was cradled not only in religion but in denominationalism. We have only to think of the names round which the history of those early years groups itself—Bell, Lancaster, the National Society, the British and Foreign Schools Society. The very purpose of it all was in the first instance to 'correct laxity of morals.'

Such a thing as a purely secular effort to do this—such a thing, that is, as an effort to educate without the sanctions and influences of religion, is an invention of quite modern times, and was never dreamt of by the pioneers. It is striking to observe how now, in the twentieth century, leading authorities are coming back to the old simple standpoint, and are calling the attention of educationists to the importance of remembering that the best outcome of education is not intellectual attainment, but self-control and the formation of right character.¹ That is the characteristically English conviction,² and must be

¹ *E.g.* "It has been the great achievement of English education to preserve, in the teeth of modern continental ideas, the view that education is a process of physical, moral, and intellectual discipline, not only a course of training for the mind . . . at the present time the tendency of educational thought all over the world is to flow in the English direction."—*The Unrest in Secondary Education*. M. E. Sadler, 1901.

² It has been said that 'different nations lay different stress on this or the other outcome of education.' The German is apt to ask about a young man, 'What does he know?' the American, 'What can he do?' the Frenchman, 'What examinations has he passed?' while the Englishman's usual question is, 'What sort of a fellow is he?' All four are tacitly referring to a vague idea prevalent in their respective countries as to whither education tends. The Englishman's question is less technical than any of the others, but he strikes the truest note of the four. What really matters is not 'what a boy knows,' or 'what he can do,' certainly not 'what examinations he has passed,' but 'what is his character.'

borne in mind and reckoned with by all who would help to develop our educational system.

It would be wearisome to trace in detail the various stages in the history of elementary education during the nineteenth century: and it is not necessary, for our purpose, to do so. But if we survey the period with the view of discovering the attitude of the Church to the whole question, a general line emerges which is worth observing with some care. Throughout English history we find that in all matters which concern the welfare of the people the Church has felt a responsibility, and has conscientiously recognised it. It has been her consistent practice to 'do for the community what ought to be done by some one, and what no one else was at the time prepared to do.' An easy illustration of this is to be found in the history of the relief of the poor. Before the days of the Poor Law the needy looked to the Church for bodily relief. For centuries no other provision was made. The Church steadily did what she could, until gradually the nation woke up to the need of doing something, and the Poor Laws were passed. A sentence or two of Bishop Creighton's puts this clearly and concisely: "The progress of society," he says, "has gone along the lines of differentiation of functions. The work of the Church has been to train the national conscience to an increasingly high perception of its duties.



When the nation has been educated by the Church up to a sufficient point, it shows due consciousness of the advance by taking over from the Church the work which it has hitherto done, and transferring it to the State. This is the natural process, and one which we as Churchmen gladly welcome.”¹

As with other departments of the national life, so with education. The Church supplied the nation's wants as far as she could and as long as she could, till the public conscience at last woke up to the need, when she gradually handed over her self-imposed responsibility to the State, which is still engaged in the process of *taking it over*. The Church must not let go except in so far as she is assured that the State will, and can, perform the task aright and provide for the highest interests of the children. It is of the utmost importance at the present time that Churchmen and others interested in education should carefully observe this tendency of English history in the various departments of the national life. We can neither understand the present nor wisely forecast the future without a careful study of the past, and as we look into the history of past years we see clearly the steps in the process by which educational responsibility has gradually been passing from the Church to the State.

¹ Bishop Creighton's *Primary Charge*, Peterborough, 1894.

We are concerned for the present with the nineteenth century.

(a) In 1811, the State neither knew nor cared anything about the education of the people. The Church therefore set herself to the task—other religious bodies working effectively by her side—and the National Society and the British and Foreign Schools Society were the first results.¹

(b) The next stage in the process of evolution is marked by Mr. Brougham's Committee in 1816, and though the Bill which was the immediate outcome of that Committee in 1820 was violently opposed and ultimately withdrawn, yet something had been gained by the mere fact that the whole question had been brought for the first time before Parliament, and in 1833 the nation's interest had been sufficiently aroused to secure the successful passage of a resolution in Committee of Supply voting £20,000 for the purposes of education. This was the first real step taken by the State towards assuming responsibility.

(c) In 1835 a further grant of £10,000 was set aside by the Government. Meanwhile the National Society and the British and Foreign Schools Society had been raising very large sums by voluntary contribution, and steadily increasing

¹ Diocesan activity was at once aroused—witness the foundation of the York Diocesan Education Society in 1813.

their establishments. Further Parliamentary grants followed, and in 1839 Lord Melbourne's Ministry took a strong step, the result of which was the formation of the Committee of Council, which was to have in its hands the disposition of all grants of public money voted for educational purposes.

Thus the State gradually stepped further and further in. But still the position was that the State was but helping the religious bodies, who were doing the work. From 1839 to 1860 the total amount of Parliamentary grants for educational purposes amounted to £4,378,183, all of which went to assist voluntary effort in building, enlarging, repairing, and furnishing elementary schools and training colleges, and in maintaining teachers' salaries.

(d) We pass on to 1870, when the State took a very long step forward. It was seen now that the work of elementary education was vitally necessary to the nation's welfare, that it must be made to cover the ground, and that it was not reasonable to suppose that the National Society, the British and Foreign Schools Society, and the organisations of the other religious bodies could any longer cope with it. Thus came the famous Act of 1870, followed by the Act of 1876. Now the ground was at least covered. There was a school within reach of every child, and every parent was obliged to send his child to school.

But still we see how the old idea clung to men's minds. The historic explanation that the School Board was 'to supplement and not to supplant' the efforts of voluntary bodies shows the relation in which the two great agencies should have stood to one another.

(e) By 1881, the State expenditure on elementary education had reached £2,636,936;¹ 1891 saw the so-called Free Education Act. And in 1897 the Voluntary Schools Act which provided the 'special aid grant' was passed. Thus another step was taken which was intended to relieve the denominations of some portion of their heavy burden.

(f) 1902 brought us to a still further stage, for under the Act of that year all schools are placed under one authority, and all elementary schools are financed alike so far as maintenance expenses go.

This brings us up to the present time, and it will be observed that the process has been steady, continuous, and consistent. The Church begins; the nation is gradually aroused; the State slowly but surely takes over.

Is this tendency good or bad? To the zealous Church-worker down in the forefront of the battle, unable to take a large view of the progress of the campaign, it has seemed altogether bad. We hear

¹ These figures are taken from the 'Special Reports' 1896-7.

the cry: 'The Church is losing her hold!' 'The children are drifting from us!' and even, 'The game is up!' But these exclamations assume that there is a conflict between a secular State snatching at the children, and a spiritual Church endeavouring to hold them back. Can we allow such a view? Ought we not rather to regard the situation as meaning that gradually, as the State is growing more and more prepared for the heavy responsibility, the Church is prepared to trust her more and more fully? Those who promoted the Act of 1902 were repeatedly told to trust the ratepayers, and their reply was what the reply of the Church has always been—not, We will not trust them at all; but, We will trust them as soon as we feel sure that the trust will not be abused.

What is to be the attitude of the Church towards primary education in the future? The attitude of the Church to the general question may be compared to the attitude of a conscientious god-parent. She stands by to watch the interests of the children, and to step in when necessary and where necessary.

After all, the object of supreme interest and importance is the child. It is the Church's business to see that the child is not neglected in any particular, to see that every side of the child's best interests is attended to. Hence the

development of child character will be the first consideration. Spiritual and moral influences, and definite religious teaching must be secured—of this and of its difficulties, more anon—but it must be remembered that every side of the child's life has to do with his development, and every side of the child's life must consequently be cared for.¹ Any really progressive movement, then, in the sphere of education will be closely watched and warmly forwarded by the large-hearted churchman. The greatest mistake the Church can make is to allow it for a moment to be supposed that she is only interested in directly spiritual and moral matters. Churchmen must be ready—as it is evident they are inclined to be—all over the country, to do all in their power to assist the local authorities in their most difficult and responsible task. The Church has experience and technical knowledge, and can help. But Education Committees are by no means necessarily to be trusted. They are new to the work; they are very often composed to a large extent of men who know very little of the subject; they are, some of them, consumed with a desire for immature uniformity, and the Church must

¹ "Education only fulfils half its office, it works with a maimed and distorted idea, unless it deals with character as well as with intellect; unless again it opens and enlightens the mind, as well as directs, purifies, and fortifies the will."
—Dean Church, *Pascal and other Sermons*, p. 218.

therefore be vigilantly watchful, and must use her whole powerful influence to oppose any retrograde policy or ill-advised action, or any attempt to go behind or beyond the Act which is in force, and which is intended to secure certain well-defined rights for children and parents.

It is of the utmost importance that we should clear our minds and make it plain to ourselves and to others that we are concerned, not to push a denominational cause, but to care for the nation's true welfare in the education of her children.

The great danger of the moment is precipitation and hurry. To those who have toiled through the exhausting campaign of the last thirty-five years this may sound paradoxical, we have seemed to move so slowly; but consider the advance made in these thirty-five years. In 1869 elementary education touched only a very small minority of the children of this country; now it covers the ground, and there is a school within reach of every one.

In 1869 no one need send his children to school unless he liked; now all must go to school, and the few negligent parents are spurred on to their duty by the authority of the law.

In 1869 our buildings were, doubtless as good as we knew how to make them and could afford to make them at the time; but they were,

according to our modern standard, ill-planned, ill-lighted, ill-ventilated, inadequate. To-day—thanks to the splendid extravagance of the great Boards—our idea of an elementary school is a fine, handsome, well-lighted, airy, well-arranged building, where children have everything to help and elevate and invigorate them. Education is the important thing in life, and the school which is the outward and visible sign of it is now a building to point to with pride.

In 1869 we had no School Boards, and to-day we look back with thankfulness upon the work accomplished by the larger School Boards. Yes, with thankfulness. For whatever their disadvantages, whatever their deficiencies, however much they may have harassed and tried and irritated us, the work of the large School Boards has given elementary education a lift forward in this country, and we should have the grace to acknowledge it. We should not have been where we are to-day but for the work of the great School Boards. Of the work of the little School Boards the less said the better. They are dead and gone now, and *de mortuis nil nisi bonum*, though in this case 'the good' is not easy to descry.

The teaching staff as a whole is incomparably better and more efficient than in 1869, thanks largely to the steady growth, development, and improvement of the training colleges.

View it as we will, the last thirty-five years has seen an advance unparalleled in previous history; and the 1902 Act marks a further advance.

It is a distinct step towards a really unified system. For the first time all schools are under one local authority, and that authority under present conditions the natural public authority—the county or the municipal body.

Further, the wherewithal for the teaching staff and apparatus for carrying on education is no longer in any degree dependent on voluntary effort.

There are blots upon the Act. The local areas are, in most cases, much too small — a borough of 25,000 or 30,000 people is altogether too small to be entrusted with such responsibility. We shall see much ignorance, narrowness, petty bigotry in the doings of these smaller authorities. The larger authorities, too, will very likely try to be too ‘progressive’ (save the mark!), to push on too quickly, to force on a uniformity for which no one is ready. But these things will right themselves, and we shall see in years to come that the 1902 Act marked a forward step.

The great danger, let us say it again, is hurry. It is the danger of the local authorities, and it is the danger of the Church. If we precipitate matters before the country is ready, we shall have

a worse muddle than ever, and a difficult retracing of our steps in the future.

The denominational deadlock looms large at present, and cannot be swept aside; but 'live and let live' must be the ultimate outcome, and the time will arrive when every Religious Body of any importance will have its rights—'of any importance' because *de minimis non curat lex*, and we cannot expect the State to provide for the idiosyncrasy of every one of the many religious sects which are to be found in *Whitaker*. The great Religious Bodies will have their rights.

Upon the question as to what those rights are we are divided. Some think they would be satisfied by permission to teach for half-an-hour a day; others, that nothing short of a Denominational School will satisfy them.

But the process *cannot* be hurried. English history grows slowly. We are watching and helping the making of it. If we hurry matters we shall force it out of its proper course, and no good will be done. Therefore, our policy is to be patient. We must not hurriedly give up the dual system in order to get the abolition of the Cowper Temple Clause.

We are getting on. And history is 'an excellent cordial for drooping spirits,' as Bishop Lightfoot once told us.

CHAPTER II

THE DUAL SYSTEM

WE have at present what is called a dual system. That is to say, we have two kinds of elementary schools. They used to be called Voluntary Schools and Board Schools; now we call them Non-provided and Provided Schools—*i.e.* if we speak technically; but, colloquially, they have come to be called Voluntary Schools and Council Schools. The existence of these schools side by side constitutes the 'dual system.'¹ Many people complain of it, call it an anomaly, and take the line that there can be no two opinions as to the desirability of doing away with it as soon as possible. A passion for uniformity consumes such people. They belong to those who, in all circumstances of difficulty, delight to point to '*the* one simple and obvious remedy.' They have not learned that very few conditions admit of being directly and simply treated, and that in most cases '*the* one simple and obvious remedy' would produce

¹ On January 1, 1904, there were 5,878 Provided and 14,275 Non-provided Schools.

even more aggravated symptoms than those which already exist.

As a matter of fact, the dual system cannot and ought not to be summarily got rid of. It is attributable to certain definite historical causes, two or three of which may perhaps usefully be indicated here, inasmuch as they are apt to be overlooked. For example:—

1. The Voluntary Schools occupied what ground they could twenty years before the State rendered any assistance whatever, and sixty years before the Board Schools were established.

2. The State has—ever since it assumed responsibility—said in effect to all and every one, ‘If you will establish a school, and put yourself in a position to satisfy our inspectors, we will pay you such and such sums towards the maintenance of it.’ On the strength of this undertaking, Anglicans, Romans, Wesleyans, Jews, &c., have built and equipped schools for a couple of generations, and it would be the grossest injustice to confiscate such schools and hand them over to the State unpaid for; while to purchase them—even if we were willing to sell, which we are not—would mean an expenditure which no Government would care to face.

No, the dual system is the legitimate outcome of past history, and, moreover, it has merits of its own. It has engendered a healthy rivalry which has not been without its advantages to

both classes of schools. The Voluntary Schools have learnt from the Board Schools a higher standard in buildings and equipment, and have taught them in return the value of religious teaching and tone. A new country would no doubt be well advised to set up a uniform system, but we are not a new country, and our institutions have grown up irregularly, and have not been planted down ready-made. The dual system is with us, and we must make the best use we can of it for the present, although no one imagines for a moment that it represents a permanent settlement of the question.

In fact it appears to those who are studying the subject dispassionately, in view of history and in view of the experience of other countries, that there are only two practicable ways in which a settlement could conceivably be arrived at—frank secularism, and frank denominationalism. The former, a purely secular system, with morals and religion excluded, would never be agreed to by the English people, and would, moreover, be opposed by the immense weight and influence of the teaching profession.

It is interesting to note that the trend of informed opinion is running more and more strongly in favour of freedom for religious teaching.

The latter—frank denominationalism—may be a long way off, but the time must come when

the State will recognise that we are essentially a denominational people, and will see the wisdom at last of treating us as we are, instead of as officials picture us.

When every considerable denomination can be secure of having its children educated in its own principles in schools provided and maintained out of public funds—provision being made for Anglicans, Romans, Jews, Wesleyans, the 'Free Churches,' and Secularists—then, and not till then, will the present distress be allayed.

But any settlement is a long way off at present, and meanwhile it will be useful to consider the most prominent proposals which are before men's minds. And before doing so, certain main principles must be laid down, in the light of which these proposals must be rigorously tested.

Religion and Life are one.—Any attempt at separation must be disastrous. This always has been, and always must be, the root contention of the Church in the matter of elementary education. And it is in danger of being overlooked. Religion must be presented to the young mind not merely as a subject to be learned, like geography or history, but as an atmosphere in which all true life exists and does its work.

Education and Instruction are two very different things.—This is a simple and obvious proposi-

tion, but yet it too is in constant danger of being overlooked. Education—as the word itself implies—is the drawing out of something that is there. To educate a child is to lead him to make the best of himself, to bring out and cultivate the gifts with which God has endowed him; and so to train him that he may reach, in body and soul, the highest of which he is capable. Instruction is one of the means employed. When, therefore, we speak of religious education we do not mean a daily half-hour's religious instruction, but the whole work of education conducted in a religious spirit, under religious sanctions, and with a real sense of responsibility to God.

Bearing in mind these two main principles, we come to the consideration of one or two of the proposals which are made for meeting what is called 'the religious difficulty.'

A. *Undenominationalism*.—We need not spend much time on this. It has been tried, and it has been found wanting. It has hardly any friends. The Cowper Temple Clause of the Act of 1870 contemplated a very different kind of teaching from that which has, as a matter of fact, represented 'Undenominationalism.' That Clause merely precludes the use of any 'catechism or religious formulary which is distinctive of any particular denomination.' It was never intended, for example, that the Apostles' Creed should be

excluded. But the intentions of those who supported the Cowper Temple Clause have been frustrated by the local action of School Boards by means of bye-laws.

There is abundant evidence that under some Boards excellent religious teaching has been given, and if all School Boards had been equally liberal minded and free from bigotry, the 'religious difficulty' would never have assumed its present proportions. The blame for the lengths to which the unhappy controversy has gone lies in the main at the door of those School Boards which pressed the Cowper Temple Clause in a manner never intended by its framers.

The attempt to set up a form of religious teaching from which everything should be excluded to which any one objected was an absurd attempt, and was doomed to failure. And yet that is the form which undenominationalism has assumed. Some unknown wit has said that under undenominationalism you may teach 'anything you like so long as you don't teach anything that any one believes.' The general result is that undenominationalism is discredited and has even been called hard names—as, for example, 'an emasculated creed'; 'Christianity with the gospel taken out of it'—and since it is in fact an attempt to teach Christianity without what most Christians consider the main facts of Christianity, it is not likely to be seriously advocated again.

B. The next proposal is much more serious, for it has many adherents, and amongst them many prominent churchmen. It is the proposal to give up the appointment of Head Teacher in Denominational Schools, on condition that the Cowper Temple Clause is repealed, and we are allowed to give religious instruction to our own children in all schools at stated times. It is a dangerous proposal. From the Churchman's point of view, it gives away the main principle for which we have been contending all along; it emphasises the very distinction which we decline to allow; and it sets up conditions which would be altogether impracticable.

(1) *It gives away the main principle for which we have been contending.* The really important thing in any school is the religious mind at the head. The religious spirit in the teaching of secular knowledge is more important than religious teaching *per se*. If anything has to be abandoned, Churchmen had better give up the half-hour's religious teaching altogether than forfeit the appointment of Head Teacher. We are concerned to safeguard 'education,' not to contend for denominational instruction, except in so far as it is a means to full and complete education.!

As we have already seen, education is a much larger thing than instruction. It concerns itself with the whole life of the child—not with one or two departments only. Its ultimate object is

to train and mould character, and it does this through spirit, mind, and body.

The one all-important element of success in the school, then, is the Head Teacher. It is his mind which orders the whole system and discipline. His personality impresses itself on the children. His way of looking at things becomes their way of looking at things. He sets the tone.

(2) *It emphasises the very distinction which we decline to acknowledge.* Divide the authority—let it appear to the children that their instruction is of two kinds, religious and secular; for one the Head Teacher is responsible, and for this he evidently cares supremely, while for the other he is not responsible, and evidently cares little—it is left to a clergyman who comes in once or twice a week, or to an unknown outside teacher who comes for this purpose only—and what is the deduction in the child's mind? First, that secular things and religious things have little or nothing to do with one another; and secondly, that secular things matter a great deal—the Head Teacher is really anxious about them—shows it all day long—while religious things don't matter much, and the Head Teacher evidently doesn't concern himself with them.

The essential unity between religion and education is supremely worth keeping. The half-hour's religious teaching by an outside

teacher may or may not be worth keeping: it may do good, or may do harm, and it is not to be compared with the other in importance.

(3) But suppose for the moment that this policy so freely advocated were actually adopted. What would happen? *An altogether impracticable situation would be set up*—a situation impracticable in two directions. On the one hand, in large town parishes the task before the Church would be an impossible one. Take a case which would be by no means uncommon. Here is a large parish in a great town. Within the parish are three schools. Two—previously Board Schools—have an average attendance of 1500 in the one, and 900 in the other. The third school—previously a Church school—has an average attendance of 650. In the first there are perhaps 1000 children registered as ‘Church of England,’ in the second, say 400, and in the third 600. These children are, of course, in all standards. Is it within the range of possibility that the clergy, or any teachers they could employ for the purpose, could deal with such a task or give any teaching worth the name to such numbers unaided by the school staff? It may be said that this is an argument which applies only to large town parishes, and there are thousands of small parishes where it would be quite workable. But, admitting that, what chance of really effective influence would

outside teachers, however zealous, have in the education of children who were taught by the very system to look upon them as 'extras' brought in from outside—amateurs dealing with a subject which had no place in their own teachers' system?

On the other hand, even where the numbers were manageable, the discipline and order of the school would suffer to an extent which would soon discredit the system by the constant intrusion of outside—probably amateur—teachers with ways and methods of their own, out of harmony with those of the regular staff, and very likely resented by them.

It is conceivable that a time might come when some such plan might be all we could get. Then we may be obliged to accept it, sorrowfully giving up our old position, and accepting a very poor substitute. But that time has not come yet, and Churchmen would be much better employed in using to the full the opportunities at their disposal in their own schools than in making advances towards a compromise which would in effect secularise education and bring about that very separation between religion and other subjects which our fathers have for generations striven to avoid.

Moreover, it must be remembered that 'a school is not a mere gathering of children who can be taught separately. It is an organism;

its corporate vitality effects more than the several lessons; it cannot be cut up into compartments either for religious instruction or any other purpose. For its wholesome development unity and identity are necessary.’¹

This represents what is in some ways the strongest objection of all. Granted that religious teaching is to be given at all, it is essential to the ‘unity and identity’ of a school that one religious system should pervade the whole. Nothing could be more disturbing in a school than the daily separation of the children into incongruous groups for different kinds of religious teaching—‘Church’ in this classroom, ‘Baptists’ in that, ‘Methodists’ in another, &c.

C. Another plan which is heard of from time to time is represented by the proposal that, the Cowper Temple Clause being repealed and a strict creed register being kept, all schools should become Council Schools and the religious teaching should be *given by the members of the school staff*, care being taken whenever practicable that these should be representative of the main denominations. But this plan is open to almost all the same objections as the other. And further, it is inconceivable that if Denominational Schools were no more, the State would allow religious tests for teachers such as would be essential to the working of such a plan.

¹ *Church Quarterly Review*, January 1904, p. 405.

In connection with any scheme which contemplates the abolition of the Denominational Schools and the unification of the whole system, there is one factor which must be dealt with, and that is that even if we Churchmen give way on this crucial point, the Roman Catholics will not. A secular school with an occasional half-hour's religion will not satisfy the Roman Catholics, and it ought not to satisfy any one who realises the meaning of education and believes in his religion as the most powerful agency in the moulding of character.

If we were starting afresh with no history behind us and no existing system, it might be our wisdom to accept what is called the 'right of entry' so that our own Church children might receive instruction in the faith of their fathers. But we *have* a history behind us. We have an existing system. We have a great tradition, and our present duty in England is to maintain our schools, remembering that 'by maintaining them we maintain the cause of religious education, which we believe the English people have sincerely at heart. We maintain them in the hope of a time when all schools may be federated and all children may receive the religious teaching which their parents wish.' So spoke Bishop Creighton in 1894. That time has not come yet; but we are steadily moving towards it. All schools are now practically federated, and

opinion is growing on the religious question. The following passage from the same statesman-prelate shows how little sympathy he had for the policy of mere 'right of entry' and the separation of 'religious' from 'secular.' "We do not overlook all that is said in favour of escaping from present difficulties by accepting a universal system of secular education from the State, to be supplemented by a religious education from various Christian bodies. But we deprecate the separation between religion and life which would thus be emphasised alike in the eyes of teacher and taught. The method of dichotomy has always the appearance of simple justice; but the proposal of Solomon to apply it to a living organism revealed the true parent. Doubtless her preference for unity partook of the nature of obstruction. The Church must run the same risk of misrepresentation in her desire to be the true mother of her children" (*Primary Charge, Peterborough, 1894*).

Having criticised the three main proposals which are or have been before the country, we may well be called upon to suggest some constructive policy.

It is conceivable that a time may come in the far future when sectarian rancour shall have disappeared, and the bogey of undenominationalism be no more. Then there may arise a type of school 'religious' and yet accepted by all, in

which the teachers shall be unfettered in their moral and spiritual teaching. But in every generation the schools reflect the life of the nation, and we have to deal with things as they are. The question, then, which we have to ask ourselves is—what is the best solution of the problem, in view of the character of the people and the possibilities of the case?

Our first proposition every one will allow. It is that the ideal school should provide religious education for children in accordance with the wishes of their parents.

Secondly, the ideal school should have a distinctive religious character *throughout*. The religious teaching given by the staff and the whole influence of the school should be parts of a homogeneous whole.

In a word the English voluntary school, at its best, is an example of the ideal primary school. Why then should not the State provide such schools for the people and so put an end at once to the injustice and anomalies of the present situation? In plain English, why should not the education Authority be called upon to provide a school or schools for the Church and for every denomination which could show a reasonable number of parents desiring it?

The conditions of England and Prussia are no doubt widely different; but a careful study of the Prussian system shows that some such plan

is at any rate not wholly outside the range of practical politics.¹

And it may fairly be kept before us as our aim, for, on the one hand, it is the logical goal to which the history of elementary education in this country seems to lead; and, on the other hand, it is the only scheme which offers a prospect of putting an end once and for all to the constant condition of unrest and the occasional outbursts of sectarian bitterness which have so disastrously interfered with the proper development of our educational machinery up to the present time.

If every 'reasonable number' of parents could claim a school for their children in accordance with their own religious convictions no one could any longer have reason to complain.

It would be very easy to ridicule the idea by pointing to the long list of sects and drawing a picture of the condition of the district which provided a school for each. But as a fact there would be very few types of schools demanded. Churchmen everywhere would claim schools, so would Roman Catholics and Jews, where they could show sufficient numbers, but probably the 'Free Churches' would all be content with one type of (so-called) 'undenominational' school.²

¹ See *Board of Education Special Reports*, vol. ix. 1902.

² There is a small town in the Midlands with about 4000 inhabitants where there has never been a School Board or any desire for one. There are good Church Schools and good Wesleyan Schools, and the whole population is quite

The realisation of this scheme may be a long way off, but it would be strictly fair, and it cannot be said to be impracticable.

Those who object to the State having anything to do with the provision of religious teaching will, of course, be opposed to it. But they must face the alternative, which undoubtedly is an entirely secular system. This would mean, on the one hand, an imperfect and lopsided system of education, the principal influence in training child-character being omitted; and it would involve, on the other hand, the upgrowth on all sides of 'private adventure' religious schools as in France.

What we have to face is that the State is quite certain sooner or later to take over all the elementary schools. It is the march of history, and it is inevitable. The question is, Shall the schools of the future be entirely secular or frankly religious? If the latter, then the system sketched above is the only system by which it can be effected so as to satisfy the just demands of all parents.

One more proposal calls for attention, and content with these two classes of schools. And why should not these schools be provided as well as maintained out of public funds instead of being a source of constant anxiety to the Church on one side and the Nonconformists on the other? Add a Roman School and you have a provision which would satisfy all except the largest towns, where schools might be demanded by Jews and possibly by secularists.

some at any rate of those who know best and see furthest are beginning to look towards it. It is that the Church should concentrate her resources on comparatively few schools and maintain them without any Government Grant or rate aid. The advantage of this would be perfect freedom in religious teaching: the disadvantage, the very small number of children that could be dealt with. It is advocated by some on the ground of the improbability of being able in any other way to secure full Church teaching, and by others on the ground that it would have a beneficial effect upon the primary schools of the country generally by keeping here and there before people's eyes an object lesson of what a strongly managed, well-equipped school could do, worked on definitely and distinctly religious lines.

In view of the whole situation the wise policy for the Church would seem to be—

(1) To strengthen and extend her Training Colleges. With religiously trained teachers, really in earnest—God-fearing men and women knowing their responsibility—our children are in safe hands.

(2) To resist to the last any attempt to separate religious from secular education.

(3) To preserve our school buildings for the purposes for which we hold them in trust.

(4) To advocate a policy of real religious freedom, by which every considerable denomination should have the right to claim schools provided

and maintained out of public funds, in which the Head Teachers should be members of that denomination, and should have perfect freedom as to religious teaching.

(5) To allow frankly that in small isolated villages there must be local option, and that the minority must in all cases be protected by a conscience clause.

It is not likely that in the present condition of our national life the question will be settled until real religious freedom is conceded by the State. And the only freedom worth the name is a freedom in which every one shall have what he can justly demand without interfering with the rights of anybody else.

No one doubts the right of a parent to have his children educated in his own religious faith. The time must come then when the State will grant this right. If we are driven to accept the separation of 'secular' and 'religious,' it must be made clear that it is not the policy of the Church in this country, and that it cannot be regarded as a final settlement of the question.¹

Education, if it is to be complete, must be religious throughout.

¹ The case is entirely different in some of our colonies (*e.g.* the new colonies in South Africa) where there is a 'clean slate,' and no past history, and where the choice is between an entirely secular system and what may be termed a 'right of entry' system.

CHAPTER III

RELIGIOUS EDUCATION

THE all-important factor in a school is not so much the teaching as the teacher. Upon the character of the teacher depends the character of the school. A child's life is really moulded far more by the influences with which he is surrounded than by any actual teaching which he may receive. Any lesson on any subject may be given in various ways; and the teacher is constantly, whether he knows it or not, touching some chord, appealing to some motive, in the child's mind, and thereby influencing the growth of his character.

Dr. Thring has told us that "if no religious teaching was given in the school work at all, the religious character of the school would be equally important, as it is the spirit of the teachers and rulers which signifies the principles they are actuated with in their work rather than any actual tuition put out by them."

Archdeacon Wilson — another great Headmaster — wrote in 1898: "Facts and history are good, but the teacher is the only important

element in religious education. 'Turn the question how we will, the supreme problem for those who see where we stand is how to preserve the religious tone and training of the whole profession.'

Our teachers must be religious men and women, for what is this 'religious education' which they are called upon to impart? It will clear the air to go back to first principles and simple definitions. Amid all the struggle and controversy of the last few years the real issues have been confused.

'Religious education' has assumed a technical sense, and has been freely used as if it were synonymous with 'instruction in the tenets of religious faith.' When men speak of 'Religious Education,' or 'the Religious Question,' one's mind goes at once to the Cowper Temple Clause, and the half-hour's 'religious' instruction, and the Catechism and the Bible lesson; and the differences of opinion about these things, and the grievances of Nonconformists and the Conscience Clause, and all the rest of the battle-cries of School Board elections and 'education' meetings. But after all, what is religious education? and what is the religious question in elementary education?

As has been already said, education and instruction are two very different things. Educa-

tion is what the word implies—the drawing or leading forth of all that is best and ‘ablest’ in the child. Bishop Westcott, speaking in Convocation a year or two before he died, described his feeling of reverent responsibility as he faced the rows of little children in the colliery village schools of Durham, and thought that each little child before him had the same capacity to be drawn out and trained as he had himself. The idea of the comparison of Dr. Westcott’s intellect with that of the pitmen’s children caused a smile to pass over many a face in his audience, but his words showed how truly he appreciated the meaning of education. There is capacity—it has to be *drawn out*. There in that row of children are endless potentialities which have to be developed.¹

It is *that* which fills the true educator with a sense of responsibility, and it is that sense of

¹ The following passage in C. Beard’s *Martin Luther*, p. 130, affords a striking parallel: “In 1498, Luther was sent to school at Eisenach. The school was attached to the Parish Church of St. George. His master was John Trebonius, a man of whom we hear nothing in the general history of the revival of letters in Germany, and who probably therefore had not abandoned the old methods of teaching. But that he knew what true education was, a characteristic anecdote survives to tell. He was wont, on entering the school, to walk bareheaded to his seat, out of respect to the latent capacities of his boys, ‘of some of whom,’ he said, ‘God might make rulers, chancellors, doctors, magistrates.’”

responsibility and not 'qualifications,' which makes the difference between the good and the inferior school teacher; for education is the cultivating of what is there—the developing of what God has created.

What then is 'religious education'? Religious education is:

- (1) Education which recognises that there is a moral and spiritual nature as well as a physical and intellectual.
- (2) Education which is conducted in a religious spirit and in view of the eternal truths of God—His creating, redeeming, sanctifying purpose.

This is the kind of education which it has been the aim of our Church Schools to provide. And if this be a true account of religious education, it follows necessarily that religious education can only be attempted by religious men. This has been the contention of the Church from the beginning, and all through the controversies of the last fifty years.

And this brings us to the further question: 'What is the religious difficulty?' The religious difficulty arises thus. You must either have a secular system, in which case education will be incomplete as neglecting one side, and that the most important side of human nature; or your teacher must recognise that this life is but the

beginning of an endless eternity—that this life is the period of probation and a part, at any rate, of the period of preparation. And, recognising this, it becomes inevitable at once that his own religious belief should colour his system of education. There you have the root of ‘the religious difficulty.’ We Churchmen maintain that the teacher who is to deal with our children must be one who can teach the whole truth, and is not compelled by any State-imposed limitations to hold back or to obscure any part of that which he knows to be true about the child’s relation to God, or under God to his neighbour. It is no use to argue, as some do, that off the platform and outside the Managers’ Meeting there is no religious difficulty. It is at bottom a teachers’ difficulty. It may be quite true—it undoubtedly is probable—that left to themselves the parents of children attending our Day Schools would not, as a rule, make much of the religious difficulty. But, nevertheless, there it is, and there it must be until the teachers have a free hand in all the schools. When the State shall have learned to trust the teachers unreservedly, giving them a free hand untrammelled by Cowper Temple or any other Clause, and sending them out from the Training Colleges into the schools with a liberal commission to *make the best of* the children entrusted to them—then the difficulty will disappear. It must sooner or later be acknowledged that

education is necessarily and fundamentally 'religious,' for the simple reason that the child's life does not end with death, and that his temporal responsibility is to God above, and not merely to his fellow-man.

The most pressing problem before Churchmen to-day is how best to secure an adequate supply of religiously trained teachers; in short, how best to maintain and extend our influence on teachers in training. For in whatever direction the educational machine is developed in the future, it is the teacher who must still have it in his power to mould the character of the education given.

The office of teacher is a ministry ranking very little below the ministry of the priesthood itself, and the danger of the moment is lest this conception of the teaching office should be lost. There is so much to obscure the ideal, and to degrade the teaching office to the level of a mere profession or trade, or even to a mere means of earning a livelihood. Yet the inculcation of practical Christianity will only be effected where the teacher realises the sacredness of his immensely important office.

In 1866, or thereabouts, a little volume of *Essays on the Education of the People* was published by one of the first Government Inspectors of Schools,¹ and the following passage recording his impressions gives a graphic

¹ The Rev. J. P. Norris, afterwards Archdeacon of Bristol.

picture of the ideal relation of the teacher to the school:—

“In writing on this subject my thoughts at once revert to those three or four hundred schools with which, for a period of fourteen years, I was so familiar as a School Inspector in three of our northern counties. Among those three or four hundred schools some stand out in my memory, in clear and strong relief, as emphatically Christian schools. Let me explain what I mean by this. All the schools under my inspection were conducted on Church principles, of more than half I could say that they had reached a very satisfactory state of efficiency; but of some of them I could say more than this—to an extent that I can hardly perhaps explain—I felt that, over and above mere efficiency, they were animated by a religious spirit, so strikingly, that one came away glad at heart, and only wishing that more children could breathe such daily influences. The countenances of the children, their relation to their teachers, the earnest and thoughtful way in which they addressed themselves to their work, and still more, what I heard of their after-career, the letters of former scholars, what the clergyman told me of his confirmation classes, and of the indirect effect on the state of the parish in the course of time—all this went to make up the impression on my mind of which I speak.

“Here clearly, necessarily, there was at work

some 'effective' mode of promoting practical Christianity through our parochial schools. What was it? To answer this question I must try to analyse as best I can that sacred influence for good, of which—whatever it was—the results were so manifest.

“1. First and foremost—need I say it?—it was due to the character of the teacher. In all these schools, so distinguished in my retrospect, the master or mistress was a God-fearing Christian. In all these schools, not in the religious lesson only, not in school hours only, but throughout the day, the children saw that their teachers had the fear of God before their eyes. The children saw in them no change of manner, no increased anxiety when visitors or school inspectors entered the room. During the morning and evening prayers, whether the children were praying or not, one thing was clear, the teacher was praying for them. Another thing I may mention under this same head: in all these schools the teachers had been many years at work. This kind of influence is not to be won in a year or two. A teacher who is often migrating never wins it.

“2. In the second place, I put the relation of the teacher to the parents. Often and often elsewhere I heard the teachers complaining—even within the hearing of the children—of the parents. In these schools of which I am speaking, never. Not that they escaped annoyance

—far from it; but they lived it down by patient perseverance. I remember one mistress telling me how a parent had really persecuted her for years, until one day the child fell sick, and was laid up for some weeks; the teacher's visits to the home during that sickness entirely won the rough parent's heart, and she had no more trouble in that family. . . .

“3. My third head is discipline, in which I include the whole moral government of the school. All those teachers whom I have in my eye just now were strict disciplinarians. I never heard them talking sentimentally about ‘ruling by love.’ That many of the children did love them was evident, but they feared them too. There was an uncompromising steadiness in their administration which made the children fear them. This is wholesome and right. Nay, a child will never deeply love a teacher or parent whom he does not also fear. Reverence is love mingled with fear; and beyond all things Christianity requires of us to train our children to feelings of reverence.”

CHAPTER IV

TRAINING COLLEGES

IF the success of our school system, whatever that system be, depends ultimately on the character of the teacher, then the training of the teachers is a matter of crucial importance. And since it is undeniable that the present tendency of legislation is in the direction of loosening the hold of the Church upon its schools, the question of the training of teachers in character and in religious knowledge becomes more and more important every year. So long as our teachers are of the right kind, and using a right influence, we need not be anxious as to the effect of the schools upon our children.

And in this training of the teachers the Training College has its place. It is the fashion to speak of teachers who have been through the Training College as 'trained,' and teachers who have not been through the Training College as 'untrained.' This is very far from always representing the true facts of the case. Many a teacher, who served his apprenticeship as pupil teacher, and his year or two as ex-pupil teacher

in a first-rate school, under the right kind of Headmaster or mistress, is really quite as well or even better trained than some of those who have passed through the College course. It is not a question merely of technical training, the effect of which has been summed up thus¹: "Is not too much ascribed to training? In England the effect of the little professional training received at the primary Normal School is slight. What the trained primary teachers generally bring from the Training College is a wider culture, a broader horizon. The effect of the slight professional training received is not always happy. In any case it does not seriously modify their practice. Either their own conservatism or the environment in which they find themselves, compels them to revert very largely to the methods of their pupil-teacher, pre-college days. The influence of the professional training of the College on the school practice is almost negligible. Hence the persistence of methods of teaching which the teachers are the first to admit are pernicious and mechanical. Methods are in vogue in the schools which have been denounced in the Training College for generations. . . . Liberty and freedom are the breath of life of the teacher and his school. Is it possible to train a teacher in a Normal School without sacrificing

¹ *The Making of Citizens: A Study in Comparative Education*, by R. E. Hughes.

his individuality? Perhaps, but that is for the future to prove."

And a little lower down in the same chapter the following exclamation of Professor Münsterberg is quoted: "Call me conservative, call me reactionary, call me ignorant, but I adhere to my belief that the individual teacher, for his teaching methods, does not need any scientific psychology, and that tact and sympathy and interest are more important for him than all the twenty-seven psychological laboratories of this country." We should not be prepared to put it quite so strongly as that: but at the same time there is a good deal of truth in that exclamation.

However, it is not the question of technical training, but the question of the training of the personal character with which we are most concerned. Not that we must be careless about the technical qualifications of our teachers. We must support every movement that is made to secure this. We must develop the technical side of our Training College work. If German or any other methods are better than ours, we must learn what we can from them and apply it to our own circumstances. It is vitally important that our teachers should be as highly trained as it is possible for teachers to be. But upon this point all sections of educationists are agreed, and we may trust the Board of Education, spurred on as it will be by

various educational Associations, to look after this matter. What we are concerned with as Churchmen, and as the guardians of the religious character of primary education, is the personal character of the teachers and, setting aside any sectarian interests, the maintenance of their religious training. The young teacher may or may not have learned that which will be practically useful to him in technical matters in the Training College, but if the College is of the right kind—if the authorities of it are imbued with the right spirit—then the regular discipline, the systematic life, the religious influence of the place will have helped to supply that which is of the utmost value to one who realises that he is called upon not merely to teach little children things which will some day be commercially useful, but to train souls for God who gave them, and for our Lord Jesus Christ, who died for their salvation.

PAST HISTORY

The Church has seen the importance of this matter from the beginning, and has busied herself with it for two hundred years; and before considering what is to be done in the future, it will be useful to see what has been done in the past. As far back as the year 1701, the 'S.P.C.K.' Committee proposed to establish some sort of Training Institution in order "to prepare young persons for

the arduous and responsible work of instructing children." This, however, at the moment came to nothing, and it was not until the foundation of the National Society that anything practical was done. One of the earliest works of that Society was to establish a school at Holborn Hill in which teachers might be trained as well as children taught.

This soon proved too small, and a larger school was opened in Baldwin's Gardens, Gray's Inn Lane. This was not, of course, in any sense a 'Training College' as we now understand the term, but it was an elementary school in which the staff undertook to train young teachers as an addition to the ordinary routine of the school. We learn from the fourth Report of the same Society, published in 1815, that it was then retaining a supernumerary staff of ten masters, who had been trained in this school in Gray's Inn Lane, and who were 'sent to the assistance of persons interesting themselves in the formation and re-modelling of schools upon the National System.' Dean Gregory, in his *Elementary Education*, records that in addition to this the National Society "admitted forty probationers during the year to be instructed in its system, and educated fifty-two teachers sent up from country schools, so as to make them more competent, according to the standard of the day, for the efficient discharge of their duties."

We find from the same Report (1815) that "no fewer than eighty-six mistresses have been trained under Mrs. Rogers in the Central School, sixty-six of whom have come recommended from the managers of different schools in the country, and the remaining twenty have by permission of the School Committee attended for instruction at their own request, the greatest part of whom have been appointed to respectable situations." This expresses the state of things, which went on up to 1835, when it had become patent to the Government that the training of teachers was essential to the improvement of elementary education. A sum of £10,000 was consequently voted by Parliament towards the erection of normal or model schools. This sum was originally intended, by those who promoted the Bill, for the foundation of a Government Training College, but the National Society and the British and Foreign School Society were in possession of the field, and the £10,000 was, as a matter of fact, divided equally between those two Societies on condition that they complied with the requirements imposed.

Large sums had to be raised by voluntary contributions to meet this grant, and it was not until April 1841 that the first students were received at St. Mark's College, Chelsea, which was the immediate outcome of that grant. Meanwhile, the Society's model school had been

removed to the Sanctuary, Westminster, and by the year 1839 there were about seventy masters in training in Manchester Buildings, and the same number of mistresses in Smith Square. These teachers underwent what would appear to us now to be a very short period of training—generally six or nine months. They were during that time instructed in the art of teaching, and received some instruction in religious matters from clergymen in the evening.

In 1840 the Normal School at Battersea, which afterwards developed into St. John's Training College, was founded by Dr. Kaye for the training of teachers, and it is curious now to read in the first Report of that College that "Mr. Eden, the Vicar of Battersea, greatly assisted in maturing the plans by offering his village schools in aid of the training schools, as the sphere in which the pupils might obtain a practical acquaintance with the art of instruction. He also undertook to superintend the training school in all that related to religion."

At Battersea young men were received for a year's training, and the first Report is full of matter which is now both interesting and instructive as to the condition of teachers in those days and the aims and methods of the College.

In 1842 the following interesting entry appears in the Minutes of the Committee of Council on Education: "Resolved, that in consideration of

the services rendered by the Battersea Normal School to the Executive Government in the education of schoolmasters, and of the number of masters now training therein who are available for the public service, £1000 be granted towards the expenses hitherto incurred in the establishment of that school, the right of inspection being secured in perpetuity."

In 1844 the College was handed over to the National Society, and by 1845 the number of students had risen to sixty-seven, ranging from sixteen to twenty-nine years of age.

An important development took place in 1843, when the National Society set on foot a special fund to make better provision for the education of the country. No less a sum than £151,985 was soon got together, and the Committee set to work to utilise this large sum with a view to improving the teaching power as well as the number of the schools. The following passage from Dean Gregory's *Elementary Education* carries on the history. Speaking (on p. 58) of this effort of the National Society, Dean Gregory says: "It was obvious that if improved elementary education spread throughout the country, as there was every reason to expect it would, a much larger supply of trained teachers would be required than the few existing colleges could furnish. It was also tolerably clear that the earlier arrangements for a short period of train-

ing would not satisfy the popular requirement, and that the admission of teachers untrained to teaching, though capable of satisfying the literary demands made upon them at the examination by her Majesty's Inspectors, could not be permanently continued, though it might be most useful to meet a sudden demand. The National Society therefore resolved to utilise a portion of the large sum that had been collected for the purpose of greatly increasing the number of Training Colleges, and in this resolution it was most liberally seconded by the Education Department, which offered large building grants towards erecting such Colleges, and also annual maintenance grants that would supply a considerable portion of the cost."

As time went on, various changes were made in the manner in which the annual Parliamentary grant for Training Colleges was administered, and at the present time the Board of Education still provides about *three-quarters of the annual expenditure*. From the valuable Reports issued by the National Society, it appears that the voluntary expenditure on Church Training Colleges between the years 1811 and 1870 amounted to £194,085 for buildings, and £185,276 for maintenance. From 1870 to 1903, the figures are £176,400 for buildings and £451,647 for maintenance, which means that £1,007,408 has been raised by Churchmen for the supply and

maintenance of Training College accommodation up to the present time. It is well to bring this fact into prominence, because our opponents are constantly speaking as if the State, looking round for a favourite, had hit upon the Church of England and presented her with a large number of Training Colleges; and upon this foundation they are apt to build up a bitter complaint of the iniquitous partiality which has placed other religious bodies in a less advantageous position. The real fact of the matter is that every sovereign spent by the State on Training Colleges has been drawn forth by the zeal and liberality of voluntary efforts. The Church has shown the most zeal, but it was and is still open to any of the other religious bodies to do the same.

At the present moment there are thirty Church Training Colleges in England and Wales, and all of them—with the exception of the College for mistresses at Tottenham which is supported by the S.P.C.K.—receive annually a substantial grant from the National Society. Four of the Colleges—Battersea, St. Mark's, Carmarthen, and White-lands—are specially the property of the Society.

The Church Training Colleges are annually examined in religious knowledge by a Board of six members representing the Archbishops, the National Society, and the Training Colleges. And the National Society makes itself responsible for the salary of the Inspector of the Church

Training Colleges in religious knowledge, who is appointed by the Archbishops of Canterbury and York. The Board issues to students, who are successful in the religious examination, certificates signed by the Archbishops. A schedule showing the existing residential Training Colleges, their religious character, and the numbers of students in residence will be found on p. 63.

In the year 1891, conditions were laid down in the new code for the formation of Day Training Colleges. This movement was made in order to meet the objections and complaints, on the part of members of School Boards and the advocates of undenominational religious teaching, that almost all the Training Colleges were in the hands of the Church, or of some other religious body. It was unfair, they argued, to compel them to send their students to colleges of whose religious teaching they disapproved.

The following extract from the new Code of 1891 gives the conditions on which Day Training Colleges were founded: "A Day Training College must be attached to some University or College of University rank. The authorities of a Day Training College must be a local committee who will be held responsible for the discipline and moral supervision of the students, and for their regular attendance at professional or other lectures. There must be a practising school, in which the students may learn the practical

exercises of their profession, within easy reach. The recognised students are called 'Queen's Scholars,' and a grant will be made annually through the local committee of £25 to each male, and of £20 to each female Queen's Scholar, and a grant of £10 to the committee in respect of each Queen's Scholar enrolled for continuous teaching throughout the year."¹

There is no provision made for any religious teaching at the Day Training Colleges; and this emphasises the necessity of starting Hostels for Church teachers, which will be referred to lower down (p. 61).

The length of the course at a Training College is ordinarily two years.

THE PRESENT SITUATION

With regard to accommodation, the present position is that while there is accommodation in residential Training Colleges for 4645 students, it is distributed as follows:—

Church of England	3,109
Roman Catholic	335
Undenominational and Nonconformist .	1,201

There are 1965 students in the Day Training Colleges, and 249 Day Students in residential Training Colleges. On the other hand, the

¹ The new Regulations (1904) provide for a new type of Day Training College not in connection with a University or University College.

trained teachers employed are divided amongst the schools roughly as follows:—

Church of England	.	.	.	13,000
Roman Catholic	.	.	.	1,500
Wesleyan	.	.	.	700
Undenominational	.	.	.	23,000

But the proportion of accommodation to the needs of the teachers must be estimated after classifying the teachers according to their own religious faith, and not according to the religious persuasion of the schools in which they happen to be employed. And the fact is that, while on the one hand it is perfectly true that the accommodation other than Church of England is insufficient for the teachers who would class themselves as not belonging to the Church, on the other hand it is also true that the accommodation in Church Training Colleges, large as it is in proportion to the others, is by no means adequate to meet the needs of the Church teachers.¹

The question then is, 'What is to be our policy?' Needless to say, this subject has for years occupied the careful attention of the National Society and of leading Church educationists throughout the country. Our Training Colleges have during recent years been developed,

¹ As a matter of fact there were last year 3182 students, including Day Students, in colleges taking only members of the Church of England, and 3263 in undenominational or nonconformist colleges.

enlarged, and improved in every way. New wings have been erected, chapels have been built, lavatory and bathroom accommodation has been improved and added, and the recreative side of training attended to for the first time—reading-rooms, gymnastic apparatus, and accommodation for various forms of athletics being now provided. But further development is necessary—and a very large extension of accommodation—if the Church is to maintain her present position in the matter of the training of teachers.

The question for us now is whether we are going to pursue the policy which used to be the policy of the Church in the past—the policy of ‘no conscience clause’—or whether we are going to open our doors wider and aim at embracing all teachers who come to us whether they be Church teachers or not. It must be remembered that we have not only to provide for present circumstances, but to guard against dangers which may arise in the future. It seems, at any rate to many of those who are anxiously watching the course of events in the sphere of elementary education, that a real danger of the future is a secular system. In face of this the Church must take a large view of her responsibility. It is not sufficient to aim merely at training teachers who are Churchmen. The religious rights of teachers who are not Churchmen must of course be rigidly guarded, but the larger the number of teachers

who can be brought under the influence of the sound moral and religious training afforded by a Church Training College the better. In view of the possibilities of the future, it is far better that an 'unsectarian' teacher should have passed a year or two in the wholesome atmosphere of a religious Training College, though he would of course have been exempt from distinctive religious teaching, than that he should go out to teach imbued with the idea that religion was for the next world and education for this, and that the two had no necessary connection. National education will certainly suffer if the Church maintains the position of a close corporation. She must assert her true responsibility, which is to safeguard generally the religious and moral welfare of the people.

The following extract from the exhaustive Report of the Committee of the National Society on the pupil-teacher system, published in 1899, shows the position which that Society takes upon the question of the extension of Training College accommodation :—

“ We pass on to speak of the present position of Church Training Colleges, and the possibility of their extension and improvement. It may be well here to state first in each case the attitude taken by the Education Department, and then proceed to what we recommend.

“1. No opposition is made to the extension of existing Training Colleges, either by increasing the accommodation in such Colleges or by affiliating to them hostels under proper supervision. In such cases the usual grants are made, and there is no interference with the religious teaching.

“We strongly recommend that vigorous efforts should be made in this direction. We are glad to know that in many parts of the country this recommendation has been anticipated, and that some advance has already been made in providing increased accommodation. Having, however, in view the fact that many Colleges, especially those for women, have each year to reject many suitable candidates, we cannot consider that the duty of Churchmen has in this matter been even approximately fulfilled.

“2. In the case of new Colleges, the Education Department has refused to make grants to such Colleges when confined to residential students, unless they have a conscience clause, but is willing to make them, and does not insist on a conscience clause for the residential students, if the said College admit day students to their school whilst allowing them to withdraw from their religious instruction. We think that it is better to accept these terms than to abstain altogether from starting new Training Colleges.

“3. With reference to the question of starting

Church hostels without a conscience clause in connection with the existing Day Training Colleges, there are places where they are needed, and where therefore it is the duty of Churchmen to supply them, and thus secure for those who desire it a home where the religious instruction and influence is good and definite. Such homes would obviate the dangers and difficulties to which, outside the College, students must be otherwise exposed.

“It will be only right that students in such hostels should receive from the Government the same grants as the students in residential Training Colleges.¹

“4. Where there are no such hostels, opportunities ought to be provided for Church or other religious instruction, to be given in Day Training Colleges to such students as are willing to accept it.”

That extract sums up the attitude of the National Society on the question, and the whole Report from which it is quoted is full of interesting and valuable matter bearing upon the training of young teachers.

¹ It is satisfactory to note that one of the changes introduced in the Board of Education's Regulations for Training Colleges in 1904 runs as follows: “The Exchequer Grants in respect of Day Students who reside in approved hostels will be on the same scale as the Grants made in respect of Residential Students.”—*Regulations for the Training of Teachers*, 1904, p. v.

It is quite certain that a very large extension of Training College accommodation must be provided in the near future by somebody. If the Church can seize the opportunity and occupy the ground, as she has so often done before, taking up the broad position that she welcomes all comers, that she is prepared to respect the conscience clause, and that her object is not to proselytise but to maintain the principle which she has all along contended for, that religious and secular are inseparable in education, then she will be supported as she has been before, and will confer one more inestimable benefit on the education of the country.

Those who are opposed to the admission of a conscience clause should consider what would have happened by this time if we had taken the same line about our schools thirty years ago, as many were inclined to do. Instead of steadily and largely increasing, they would inevitably have shrunk, and instead of representing as they do to-day, on a scale which cannot be ignored, the best form of national education, influencing their tens of thousands throughout the country, they would by this time, where they continued to exist, have represented nothing but denominational exclusiveness.

It is to be hoped that we shall not encourage the admission of day students to the secular instruction, except in special cases for some

particular reason. It may no doubt be a convenience in some cases which we should be glad to afford, but the real importance of the College training is the internal life and tone of the College, and we ought to see to it that as large a number as possible of the teachers of the future shall be brought under this influence.

The following schedule shows the existing residential Training Colleges, with their religious character and the numbers in residence.

Training Colleges for Men.	Owned by.	No. of Students.
Bangor . .	British and Foreign School Society .	70
Battersea . .	National Society	140
Borough Road (Isleworth) .	British and Foreign School Society .	140
Carmarthen .	National Society	62
Chelsea St. Mark's	National Society	126
Cheltenham .	Church of England	121
Chester . .	Church of England (Chester, Man- chester, and Liverpool Diocesan) .	112
Culham . .	Church of England (Oxford Diocesan)	100
Durham . .	Church of England (Durham and Newcastle Diocesan)	83
Exeter . .	Church of England (Exeter Diocesan)	100
Hammersmith (St. Mary's) .	Roman Catholic	70
Peterborough .	Church of England (Peterborough Diocesan).	52
Saltley . .	Church of England (Worcester Diocesan).	125
Westminster .	Wesleyan	140
Winchester .	Church of England (Winchester Diocesan).	80
York . .	Church of England (York Diocesan) .	105

CHAPTER V

THE CLERGY IN THE SCHOOLS

THERE are at this moment more than 2,300,000 children in Church schools, and this chapter will deal exclusively with the relation of the clergy to that enormous number of children.

In the English parish the parish priest is the ultimately responsible teacher. It is no use for a man to say, "I am no good at teaching. It is not in my line." The ordained man has it to do, and he must learn to do it. Very few men are born teachers. All can learn to teach. Only it must be borne in mind that teaching is a science. It does not come by the light of nature.

Look at the way in which this high duty is laid upon the English clergy. At the most solemn moment in a man's life these words are addressed to him: "And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity and how weighty an Office and Charge ye are called. . . . to teach, and to premonish, to feed and provide for the Lord's family. . . . Wherefore consider with yourselves the end of your Ministry



towards the children of God . . . and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God . . . that there be no place left among you . . . for error in religion."

This is a weighty charge, and the words of our Saviour Christ on which it is based continually ring in our ears: "Go ye therefore and make disciples . . . teaching them to observe all things whatsoever I have commanded you;" and "Feed my lambs. Tend my sheep. Feed my sheep."

How are we to "teach and to premonish" to "feed and provide for" the Lord's family? How are we to "make disciples teaching them"? How are we to feed the flock of Christ if we do not learn and practise the art of teaching?

It is difficult to understand any man with a sense of responsibility dismissing this duty with "it is not in my line." 'We as clergy enter a teaching profession, and must be contrasted with professional teachers.'¹ If a man finds difficulty in teaching, the reason may be that his own knowledge is inaccurate, uncertain, vague; or it may be that he is nervous or self-conscious; or it may be that he is unmethodical, and that he has

¹ *Pastors and Teachers*, Bishop of Manchester, p. 50.

the knowledge but cannot arrange it so as to impart it effectively. Or again, it may be quite another difficulty; he may himself be a refined and accurate scholar of high attainments, and may find it most difficult to bring himself down to the level of the simple childish intellect in the elementary school.¹

But whatever his difficulties may be his duty is plain, and it is "never to cease his labour, care, and diligence until he has done all that lies in him," and "with great care and study to apply himself," so as to learn to do what he is undoubtedly responsible for doing in the highest sense in this matter of teaching.

And never had the clergy such an opportunity as they have had for the last thirty years. Before 1870 the children came or did not come to school, even where there was a school, according as their parents wished, or according as the school was or

¹ "Some clergymen, and very commonly those who have become impatient of dry elements, from the enjoyment of high attainments, may revolt from the humble and uninviting task of superintending the school; and yet, if they be builders of the Church of God, ought they not to begin with the age in which its foundation of principles in the heart must be laid? And if they be followers of Christ their Master, ought they not to follow Him in that regard which He showed towards little children? The very highest order of man may obtain much knowledge, and even be fully exercised, and therefore deeply interested also, in the elementary teaching of children."—Evans's *Bishopric of Souls*, p. 146.

was not made attractive to them. But from 1870 onwards statutory machinery has been in force to compel the attendance of all children in every parish. One result is that, whereas in 1870 there were 844,334 children in average attendance in Church of England Schools, in 1904 there are 2,333,587, that is to say, more than 1,500,000 more children are under our hands in Church schools to-day than in 1870. Surely this has been an unrivalled opportunity for the clergy.

And this is not all. In the old days the clergy had comparatively few opportunities of learning how to teach. Schools were few and far between when our fathers were ordained, and the teachers employed in them were themselves for the most part untrained. The clergy of those days then had no object lesson before them as we have had in recent years. Within reach of practically all the clergy are veritable training schools, free and ready to hand, in the elementary schools of the country. There are few better ways of learning to paint than watching an artist at work, and there is no better way of learning to teach or to catechise than listening to the trained teacher who is to be found in every school.

The opportunity truly has been a great one. The opportunity for teaching: the opportunity for learning to teach. How far the Kenyon Slaney Clause of the 1902 Act will really tend to deprive us of much of this opportunity,

remains to be proved. Where the clergy are wise it will probably be inoperative.

Whether the clergy have made all the use they might of this great opportunity is another question which opens out rather a sad retrospect.¹ To judge from the reports of Diocesan Inspectors and from the casual evidence of many teachers, it must, we fear, be frankly confessed that the younger generation of clergy have not made the use they might have made of the National School. It has not been for want of encouragement and exhortation—at Ember Seasons, at Diocesan Conferences, in Episcopal charges—in season and out of season the duty and the privilege has been urged. A certain bishop not very long ago is said to have utilised a serviceable pair of ponies which were presented to him by a grateful diocese, to drive round his country parishes in the early hours of the morning, calling for a moment or two first at one Vicarage and then at another between the hours of nine and ten for the purpose of expressing surprise in a gentle and kindly manner if the clergy were not found in

¹ "I do not think I am overstating the case when I say that there are many reverend managers who never even give any religious instruction themselves in their schools. One, a friend of my own, was called to task by his bishop for not doing this, and his reply to the Episcopal reproof was that he had not the gift of teaching, and so left it to the teacher who was far better qualified to give the religious instruction than he was!"—Mr. Duport, H.M.I., *General Report*, 1901.

their schools. It is said that the increase of the zeal and regularity amongst the clergy in this matter quickly became such as to cause a sensation amongst the school teachers of that particular district !

The responsibility and the opportunity are beyond dispute. Now, as to the aim in religious teaching. The ultimate aim, which must never for one moment be lost sight of, is the formation of character. Watch the framework growing under the sculptor's hands ready for the modelling clay. Watch the lines laid out from the architect's plan on which the stately building is to arise, and realise how vitally important it is not to lose sight of the end while you are setting the rudiments in place. It must be constantly remembered that the end of all our education is to train children not to "do" merely, not to "know" merely, but to "be." It is what a man "is" that matters a great deal more than his attainments or his actions. It is quite true that we have to teach our children to "do": to do what is right, to do their duty to God, to do their duty to their neighbour, to do what they are told. It is quite true that we must teach our children to "know": to know why they should do these things, to know the loving care and providence of God, to know those axioms and elements from which that knowledge will grow; but all this must be done

in view of the ultimate "to be," or it will be worthless. The mere teaching to "do" and to "know," apart from "to be," may only produce—to use the Duke of Wellington's well-known words—"clever devils." To be God-fearing, humble, pure, honest, sober, diligent, faithful—this will fit them better than anything else for the battle of life, and it will prepare them to take their place in the eternal body which is being gradually built up, and of which Christ is the Head.

But, nevertheless, there must be the head knowledge, and following out the principle of our inimitable Church Catechism, we must implant in our children's minds clear dogmatic statements and definitions.¹

Every clergyman knows from the experience of old people who were rightly taught when young how the clear, fundamental teaching of the Catechism stands by them all through their lives.

We cannot, therefore, be too particular in our teaching of definite Church doctrine. Many teachers are at the present time excusing themselves in this matter, on the ground of the

¹ It seems presumptuous to suggest that the Church Catechism has a failing, but if it has, it is that the question is not embodied in the answer, and the importance of this should be borne in mind in our teaching of dogma and definition.

presence in school of children of Nonconformist parents. But the conscience clause is expressly designed to meet the case, and it will be very humiliating if it is discovered that the only reason why it is so seldom used is that there is nothing sufficiently definite to be objected to in the teaching of a Church school!

It is little use to cram children's heads with names and dates in Old Testament history; but clear-cut teaching of the great truths of Christianity must be given, and the leading technical terms, such as 'salvation,' 'Church,' 'worship,' 'sacrament,' 'ministry,' taught by way of stated definitions to be committed to memory.

Every child who leaves a Church school should know what it means to be a Churchman.

And there must be the right manner in our teaching as well as the right aim. There is a certain Government Inspector of Schools who makes a practice of visiting schools whenever he can during the religious teaching hour. He says he can judge of the quality of the work done in the school, of the tone of the school, better than than at any other time. The spirit which pervades the teaching, the reverence or lack of reverence, the presence or absence of consciousness of the sacredness of the subject, all these things go to characterise the tone of the school, and show the trend of the work done. It is difficult to particularise or describe, but any one

familiar with school work knows the meaning and value of this tone or atmosphere. Little things make or mar it. Little things should be watched by the managers. Prayers should not be conducted like drill. Discipline must be preserved during the first hour as well as at any other time, but to close the interval for silent prayer at the end of Prayers by striking a gong or smiting the desk with a cane sends a ring of perfunctory and mechanical unreality through the whole proceeding, which goes far to counteract the good influence of the reverently said Prayers. The clergyman should be constantly present at the opening of the school, whether he is going to take part in the instruction or not. His behaviour at Prayers will be an object-lesson to the children, and to the younger teachers, which they will not forget in years to come. Sometimes even the elder teachers want a little help in this direction, not that they are consciously irreverent, but because the temptation to let the smart discipline of school work invade even prayer-time is to many an eager teacher well-nigh irresistible.

And listen to these words, written many years ago by a very distinguished Government Inspector of Schools. "The religious instruction must be reverently given. There should be a marked difference between the teacher's manner of conducting these lessons and his manner of conduct-

ing other lessons. In other lessons he wants to see how active and sharp his scholars can be. In this he wishes them to be thoughtful and serious. Taking of places; show of hands; simultaneous answering and other artificial stimulants of attention may be dropped. The repose of the lesson will help to make the children like it. They should be lifted easily over mere mechanical difficulties of reading and pronunciation. The backward, slow children should feel that here they are put on a level with the forward, quick children; that mere quickness is no merit in the teacher's eye. For their sustained attention, he must trust to wakening their deeper interests. A few earnest words now and then, reminding them that they are in the presence of Him of whom they are reading, will suffice to correct any levity of tone or manner." These words were written, it is true, when schools and school work were very different from what they are now, and school teaching was altogether a simpler matter than it is to-day. But nevertheless the spirit which breathes through them is still the spirit we want, and both clergy and teachers will do well to ponder over them.

And the clergy must help the teachers to be reverent. It is true that they have much to learn from the trained school teachers as to the art of teaching, but it is also true that the teachers have a right to expect to learn from

them in the spiritual and moral aspect of their work. As we look back at some of the teachers we have known, we may feel almost inclined to combat this, so little do they seem to have needed our help. There are, God be thanked, in the ranks of our school teachers, numbers and numbers of devout Christian men and women far advanced in the spiritual life, at whose feet we would gladly sit and learn. The younger clergy will do well to remember this. The curate fresh from a Theological College, full of zeal with a ready-made and obvious cure for all ills, is apt to blunder sadly in his dealings with experienced teachers. And they on their part not seldom show the superiority of their spiritual attainments by the large-hearted indulgence with which they suffer him. A little experience soon puts this right and the reaction sets in, and the clergy are then sometimes less help than they might be to the teachers from the very sense of their own deficiencies.

But it must not be forgotten that the clergy are the accredited teachers of religion, and it is their duty so to frame and fashion their lives as to make themselves "wholesome examples and patterns" to the teacher as well as to the children.

A high standard is set before our teachers in the Training College. Numbers of them are actuated by a keen sense of the sacred responsi-

bility of their office, and it is the wisdom as well as the bounden duty of the clergy to give them all the spiritual and devotional help they can in their work. Church school teachers should be reminded in every legitimate way that they are in the truest sense Church workers;¹ that they exercise a ministry; that they are entrusted with the training of souls for God. It is because so many of the teachers realise this, that the clergy on all hands look to the school teachers as their strongest support and help in the work of the parish. This side, then, of the teachers' work and life should be cared for and helped and cultivated. Much can be done by personal contact and friendly intercourse. In the larger centres the teachers may be gathered together from time to time at some convenient church for devotional addresses bearing on their lifework.² The invitations to such gatherings may go to all teachers alike, for it is not necessary to assert that a high sense of the sacred nature of the teacher's calling is by no means confined to Church school teachers. What the teacher is, the school inevitably becomes, and the one royal road to the right tone and quality in the work of the school is to secure in the teacher

¹ The Guild of St. Peter (*Hon. Sec., Rev. J. C. Fitzgerald, Mirfield*) has a very large membership of teachers, and aims at emphasising the spiritual side of their work.

² Cf. *Pastors and Teachers*, p. 32.

a devout mind and a humble sense of dependence on God's Holy Spirit.

And now we come to the duty of the clergyman in the matter of definite instruction.

1. If success in our teaching of sacred subjects is to be attained, there must be adequate preparation of our lesson. It will not do to go into school with but a very vague idea of what we are going to teach. A curate in one of the largest and best worked parishes in London once surprised a friend who was staying with him by spending a long time overnight preparing his lesson for the Day School in the morning. He was an able man, and by no means a beginner, and his friend expressed his surprise that he should give so much trouble to it. "I cannot offer to God that which costs me nothing," was his reply. Day School teaching undertaken in that spirit, and with that sense of responsibility, is not likely to fail in the setting which is essential to its true success.

2. We must teach, not with a view to examination results, but with a view to inspiring motives and forming character. "The end of education is not information but inspiration; not facts, rules, tables, but insight, grasp, character, power."¹

It is best for the clergy not to make themselves 'responsible' for any particular subject on

¹ Peabody, *Religion of an Educated Man*.

which the school is going to be examined. That should be left to the teachers.

3. Our teaching must be simple. We must take no knowledge for granted, and we must remember that a child's brain is very like a sieve, and lessons which we think we have taught well are very soon forgotten.

In teaching about a parable or a miracle, for example, we must not be surprised to find that the simplest question of a general nature interpolated into the lesson, as "Where is this Jesus now?" or "What means have we of speaking to God?" will display the fact that a number of the children we are teaching have not the least grasp of what it is they are learning about.

4. It is hardly necessary nowadays to warn even the inexperienced teacher against the method known as "reading round." The Scripture lesson is not a reading lesson.

5. It is a good thing now and then to let the children write out things that they are constantly saying or hearing: the Creed, the Lord's Prayer, one of the prayers said at the opening of the school, or some familiar portion of the Catechism. It has often astonished those who have practised this from time to time to discover the distorted notions with which some out of every generation of children are growing up, *e.g.* 'Suffered on Pontius Pilate' is very common; 'Our Father chart in heaven,' &c.

6. We must not be afraid of reiterating the same teaching year in year out. One of the commonest mistakes made by untrained teachers, such as the clergy are when they begin, is to assume that because a thing has been once taught it is therefore *learned* and done with. We have only to go back to our own individual experience to appreciate the fallacy of this. When we were children, things had to be told to us a great many times and in a great many different ways before they obtained any permanent lodgment in our minds. There is a sort of shyness which is apt to come over a young teacher, and which sometimes gives his teaching an apologetic tone, when he is going over ground which seems to him very old and familiar. But what is familiar to him is by no means equally familiar to the children. Moreover, religious knowledge, like other knowledge, is apt to go in at one ear and out at the other, and needs to be reiterated again and again if any parts of it are to stick.

A vitally important department of elementary religious teaching must always be the children's own private prayers. Hundreds and hundreds of boys and girls pass through our national schools without having had any help or teaching whatever about their private prayers; that is to say, about that which lies at the very root of personal religion. This is a very shocking state of things

to have to own to; and yet no one who has had any experience of preparing candidates for confirmation, or of in any way dealing with the personal religion of young people, will question its truth. It surely ought not to be so. What is the use of all our system of religious teaching if it does not produce religious habits? What is the use of all our system of religious teaching if it does not lead to reliance on God through Jesus Christ, about whom we teach? No child ought to leave a Church school without having learned simple prayers, to say morning and evening, or without receiving a card with those prayers printed upon it. This is peculiarly the clergyman's department. It has to do with the directly spiritual aspect of his work. Constantly in after years, in his ordinary parochial work, he will come across the children who passed under his hands in the school, and it will encourage him to find how the simple prayers he taught them years before have entered into their life. On the other hand, it is most depressing and surprising to see how many young men and women are still to be found saying meaningless words every night by their bedside, such as "Matthew, Mark, Luke, and John, bless the bed that I lie on." The idea that prayer has anything to do with life is an idea which children do not get by the light of nature. It has to be carefully taught and explained again and again and again. In the homes

from which our children come, they mostly get little help in this matter. There are brilliant exceptions in every parish, but, as a general statement, that is true. The Sunday school is too intermittent and irregular in its methods to be trusted to. In some parishes there are Guilds for children doing excellent work, but these touch only the few, whereas all children come through our Day Schools, and for the great majority the Day School is the one and only opportunity of learning the simple habits of religious life.

On the whole subject of religious instruction it may be well to bear in mind the tendency of the pendulum to swing. Years ago there was too little 'definite teaching'; to-day we must beware lest, in our anxiety to supply what was lacking, we go too far and allow the intellectual aspect of our work to eclipse the moral and spiritual influence, without which it is all useless, or worse than useless.

CHAPTER VI

SCHOOL MANAGEMENT

THE Act of 1902 has made radical changes in the management of Elementary Schools.

It may be useful to glance at the condition of things which it found in existence.

No doubt there had been a great deal of inefficient management. In the case of large numbers of Voluntary Schools, managers seldom or never met. They took little or no interest in the matter, and their connection with the school began and ended with subscribing a guinea and signing Form 9. The "intolerable strain" often became intolerable merely owing to inefficient and unbusinesslike management. In too many cases the one and only man who had the interests of the school thoroughly at heart, who visited it constantly and subscribed to it liberally, was the vicar of the parish. The affairs of the school were left in his hands; he managed as best he could, and whether he failed or succeeded he was blamed for 'one-man management.' The fact of the matter was, he could not get any one to help him. Those who blame the clergy for

one-man management should remember that, but for the clergy in a great many cases, there would have been no management at all. The clergy have done yeoman service in this matter, but at the same time many a school has drifted into financial difficulties for want of a business hand at the helm.

Numbers of the Board Schools, too, were notoriously mismanaged. In the case of Board Schools the bad management was due in most instances to the fact that not a single man upon the Board had had any experience, or knew anything whatever about the working of an elementary school before he came on to the Board. This was perhaps inevitable, owing to the many side issues which were wont to govern the selection of candidates; and the result was that the affairs of the School Board were in the hands of the Clerk, who sometimes understood the business and sometimes did not.

In recent years, all over the country and particularly in the towns and larger centres of population, school management has been steadily growing in efficiency. This has been due partly to the good work and example of the larger School Boards, who set a standard of regularity, method, and business habits which has indirectly influenced the management of Voluntary Schools; and partly to the direct influence of the Voluntary

Schools Associations. Moreover, the gentle pressure of Diocesan and District Committees, the tact and perseverance of Organising Masters, and the kindly co-operation of many Government Inspectors, have worked together to infuse interest and zeal and method into the life of Management Committees.¹

But with all the improvements which there certainly have been—monthly meetings, systematic methods, careful supervision of finance—it is still unfortunately true that (though there are brilliant exceptions) few managers other than the clergy² ever go into their schools or have any direct dealings with the teachers or the children. This is a pity. A good manager should have his knowledge of the condition and needs of the school at first hand. He should be familiar with the school at work. While fussy managers are no doubt a nuisance, occasional visits from sym-

¹ It will be a great misfortune if the 1902 Act is found to be operating in the direction of decreasing the interest taken by managers in their schools. In some places this tendency has shown itself. The Act has considerably reduced the number of managers in the case of many schools (*e.g.* where there used to be eight or nine there are now only six, and two of these are Council managers), a fact which has added to the difficulty of securing good meetings. Moreover, the relief from pecuniary responsibility has necessarily tempted even the diligent manager to be less regular in his attendance than he used to be.

² In the Wesleyan Schools the very reverse is the case and all the practical management is done by laymen.

pathetic managers are appreciated by the teachers, and valued, as showing that a real interest is being taken in their work.¹

It must be remembered that there are two important sides of a manager's responsibility—the personal and the impersonal. He has to manage the staff and the children, and he has to manage the affairs of the school. It is the former function, the personal responsibility, which has been left, in the case of Church schools, almost exclusively in the hands of the clergy, and the importance of it cannot be exaggerated.

A good manager will get to know his teachers personally; he will take every means of showing

¹ “How many managers of Voluntary Schools, or of Board Schools either, are there who never look at the children's exercise books, or at the papers worked at the periodical examinations held by the teacher; and who have no knowledge whatever of the progress of the school except that derived from the Government Report?”

“But, though one would deprecate any fussy unintelligent meddling with the teacher in the arrangement of his work, it is a frequent complaint amongst teachers that no one takes any interest in the school, and that the managers only come in once a quarter to check the registers, of which duty the teacher (who is supposed to be checked) often has to remind them.

“Surely the managers might have a meeting after each periodical examination by the Head Teacher, see the work of the scholars, ask the Head Teacher for his or her report on progress made, and say perhaps a few words of encouragement to the children and teachers.”—Mr. Duport, H.M.I., *General Report* (1901).

them that he is their friend and fellow-worker, not merely their master and overseer. It is here that the Board system generally broke down. The teacher under the School Board, like the workmen under the Limited Company, too often felt that he had an un-get-at-able and soulless body over him. Many a teacher who has left a Voluntary School to take a post under a Board, has sacrificed income in order to get back to voluntary management. The personal friendship and co-operation, the feeling of mutual support and fellowship, which exists between teachers and managers of a good Voluntary School, is worth a great deal to the teacher. Here is to be found one, perhaps the main reason why we have been able to staff our schools with the best of teachers, in spite of the heavy competition of wealthy Boards.

Under a School Board the teachers did not come necessarily into any direct personal relationship with any of the Members of the Board. No doubt there were School Boards and School Boards, and there were School Board Members and School Board Members. And there were numbers of cases in which teachers under a Board were able to look upon individual Members of the Board as their friends, sympathisers, and advisers; but where this was so it was the doing of the individual and not of the system, and it is true to say that there was not necessarily any such personal relationship.

Under the larger School Boards it was very often the case that the only occasion on which a teacher even saw the Members of the Board was when he was interviewed for appointment, or when a sub-committee of the Board visited his school on some official business. The Board Inspector was a reality to him, and so was the Clerk, but the Board Members were more or less visionary people, whose doings he read of in the papers, but who did not enter into his life.¹

But in the Voluntary School all this is different; there you get the personal relationship between the manager and teacher. All the little everyday things which need to be done, for example the checking of the registers, the looking after repairs, little questions arising about furniture, apparatus, holidays, time-table, &c., &c., which under a Board would be dealt with by the Clerk or Inspector, or from the office, in a Voluntary School are dealt with by the Correspondent, who in ninety-nine cases out a hundred is the clergyman of the parish. If the clergyman is a man of education, a man of tact, a man of sympathy, a man of strong personality, it means that he gains an influence with the teachers which makes for culture, good feeling, and that sense of freedom

¹ Under the London School Board, and in Bristol and some other large towns, 'Visiting Committees' have done valuable work by holding out the hand of friendship and sympathy to the teachers.

which springs from confidence and friendly relation.

What the teacher is, the school insensibly becomes, so that the influence of the personality of the managers, if wisely used, permeates the whole atmosphere of the school, and goes to form that tone which, without controversy, differentiates the best Voluntary School from any other Primary School in the country. Here lies the importance of what may be called the personal aspect of school management. It would be an enormous advantage if managers would realise this, and if those who have leisure, or can make it now and then by careful economy of their time, would appreciate the opportunity that is in their hands.

One great advantage which may be looked for from the intimate contact of quondam Board School Managers and Voluntary School Managers on the new Education Committees, is that this 'personal' aspect of school management may be more generally recognised.

PRACTICAL MANAGEMENT.

1. *Constitution of Management Committees.*—The Act of 1902, on paper at any rate, sweeps away one-man management, and sets up over every school or group of schools a body of six managers. Of these six—in the case of Non-

provided Schools—four represent the denomination, or body, or persons who own the school, and are known as Foundation Managers. These four are appointed under the provisions of the Trust Deed of the school, or according to the Order of the Board of Education. The other two are appointed as follows:—

- (a) Where the Local Education Authority is the Council of a County, one by that Council and one by the Minor Local Authority.
- (b) Where the Local Education Authority is the Council of a borough or urban district, both by that Authority.

Further, it is to be noted that schools may be grouped under one body of managers (Section VI., Sub-section III. *a*), and where the Local Education Authority considers that the circumstances call for it, the total number of managers may be increased (Section VI., Sub-section III. *b*). The power to group schools under one management may be found to be of great value for the consolidation of the Church schools, for example, in a great town, or in a widely scattered country parish where at present the two or three schools are under separate bodies of managers, but it will want very careful handling. It is a matter for arrangement between the managers of the schools and the Local Education Authority, and is governed by Section XII. of the Act.

It is to be noted that the clergyman of the parish is no longer necessarily an *ex officio* manager;¹ moreover, he no longer has *ex officio* the right to teach in the school, or to superintend the religious instruction, which "shall be under the control of the managers" (Section VII., subsection 6), *i.e.* the complete six managers, not merely the four Foundation Managers. By the same Section there is an appeal to the Bishop on the question whether the character of the religious instruction is or is not in accordance with the Trust Deed.

2. *Need to Study the Code.*—School management has become a science, complicated and by no means easy. The key to it is the annually issued Code² with its accompanying instructions to Inspectors. The first duty of a School Manager is to make himself, and keep himself, thoroughly acquainted with these two elaborate documents. The efficient manager must not place himself in the position of being obliged to obtain his information at second hand from the teachers; he should know what the

¹ The orders of the Board of Education have provided that the incumbent shall be *ex officio* a manager wherever he was so under the Trust Deed of the school.

² Good annotated editions of the Code are *Heller's Code*, published by Messrs. Bemrose; *The N. U. T. Code*, published by the Educational Supply Association; but the wise manager will rely rather on the Code itself than on annotations.

Code requires and does not require. Moreover, he should not wait to be compelled by the authorities to carry out some really necessary improvement in building, furniture, or apparatus, but should endeavour to anticipate just and reasonable requirements, so that both his Inspector and his teachers may see that his great object is to make the school as efficient as possible, to give the children as good a chance as possible, and not to 'run the establishment on the cheap.' This is more far-reaching than may appear at first sight. It is a great object to encourage teachers to stay where they are and settle down to their work, and not to be always changing, thereby disturbing the regular routine of the school. And teachers will be encouraged to stay if they see that the managers are really doing the best they can for the welfare of the school. And, further, Inspectors will be much less likely to press managers if they see that they are always anxious of their own motion to keep their school abreast of the times as far as they possibly can.

There is no doubt about it that a great deal of the worry and strain and anxiety of recent years has been due to the fact that so many managers have been ill-informed (through no one's fault but their own) as to the requirements of the Code, and backward instead of forward in their efforts to take hints from Organising Masters and

Inspectors as to what ought to be done for the improvement of the school. No doubt there have been extenuating circumstances, as, for example, the very straitened means at the disposal of most managers, and, it must be added, the very troublesome vacillation and changeableness of many inspectors as to details of ventilation, cloak-room accommodation, hat pegs, &c.

3. *Managers' Meetings.* — As to meetings, Schedule 1 B (Elementary Education Act, 1902) gives a variety of regulations, and should be carefully studied. For example, meetings of managers must be held at least quarterly. But this is a minimum, and it is most desirable, at any rate where managers are concerned with large schools, that meetings should be monthly, on a fixed day, and absolutely regular. If business men and busy professional men are to take an active part in the management of our schools they must know when the meetings are, and be able to fit them in with their other engagements.

A Statutory quorum is not less than three, or one-third of the whole number of managers, whichever is the greater. Any two managers may convene a meeting.

Regular Minutes must be kept and must be "open to inspection by the Local Education Authority." A body of managers may choose their own chairman, unless there is an *ex officio*

chairman under the Trust Deed, and the chairman of the meeting has a second or casting vote in case of an equal division of votes.

It is perhaps needless to add that at least a week's notice of meeting should be sent to all managers, and that the notice should clearly indicate the agenda.

4. *Correspondent*.—Hitherto, the clergyman of the parish has been almost invariably the correspondent of the National School. There is no sort of reason why this should any longer be so, and it is much better that a layman should do this work if he will. Now that there is a new condition of things, the popular objection to "one-man management" may possibly produce applicants for the post!

Experience of many portfolios justifies the obvious recommendation that all correspondence, official papers, &c., should not only be preserved, but should be filed in intelligible order.

The correspondent is appointed by the managers, but not necessarily from their own number. It may be found workable and useful to employ peripatetic correspondents for groups of schools under Diocesan or other Associations. This would have the twofold advantage of keeping the business of the schools in uniform order, and on the other hand of keeping the Association authorities in close touch with the doings and the needs of schools within their area. The County Councils

are in very many cases adopting this method in dealing with the Council Schools.

5. *Staff*.—The most important of all duties of managers is the selection of teachers. On this the efficiency of a school will most largely depend. Managers of Church schools should consider carefully not merely the intellectual and physical capabilities of applicants, their technical qualifications and training, but also how far they are qualified by training and approved character to be teachers of the faith as held by the Church, and what their moral influence is likely to be. H.M.I. must have special regard “to the moral training and conduct of the children,” and must be satisfied that “reasonable care” is taken to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act; and managers of Church schools have a higher duty to perform than merely to satisfy the requirements of the Board of Education. They must never forget that the very *raison d'être* of our schools is that definite religious truth according to the doctrines of the Church of England shall be faithfully taught.¹

¹ “It was part of the actual trust which they were called upon to administer. They found it strangely difficult to get people to understand that to be the real underlying principle of all that Churchmen throughout England were trying to do to-day—that there should be definite religious teaching given, and that it should be given by teachers

The minimum school staff is clearly laid down in the Code, but it will be for the Local Education Authority, through their Inspectors, to determine the strength of staff to be maintained in any particular school. Previously to 1902, this responsibility lay with the managers.

There are seven classes of teachers now recognised by the Board of Education, a description of which will be found in Appendix B.

6. *Religious Instruction*.—The whole body of managers are now responsible under Section VII., sub-section 6, of the 1902 Act for the religious teaching given in the schools, and must see that it is regularly given, and that it is in accordance with the provisions of the Trust Deed.

The time allotted to religious instruction may be either at the beginning or at the end of any school meeting, and must be duly entered in the time-table. Managers should be careful to see that such instruction is systematically given throughout each department. It is quite

whose qualifications to give it they were definitely allowed to ascertain and to test. It seemed to him that it could only be when there was some strangely distorted view, or some bias twisting a man's attitude towards this question, that anybody could desire to see their little children entrusted for definite Christian teaching to people about whom they should not be allowed to inquire whether they actually believed what they were teaching."—*Extract from report of Archbishop of Canterbury's speech at Dover, Aug. 25, 1903.*

a common thing for teachers to curtail or altogether to drop the religious instruction from time to time, in order to devote extra attention to secular work. Needless to say, this should be watched and the time-table strictly enforced.

But the manager's responsibility does not stop here. He should make it his aim to see that a religious tone should pervade the whole life of the school, and be made to appear throughout the day's work.

The conscience clause must be conspicuously shown in every school. The numbers of exemptions under the 'conscience clause,' taking the country over, have been very few. This is probably accounted for by the fact that, on the one hand, religious teaching has been given in a spirit of sympathy and common sense; and on the other hand, that, setting aside party considerations and the influence of wire pullers, most Non-conformists, who care at all about the religious teaching of their children, are glad and not sorry that they should learn the Church Catechism.

7. *Finance*.—The funds for the maintenance of staff and apparatus, and for all the expenses of working the school, exclusive of the maintenance of the 'School-house,' are provided by the local Authority and are derived from :—

1. Government Grants.
2. Subsidies from the Rates.
3. A share of the Fees (where still charged).

The expenditure on account of any particular school is regulated by the Authority, whose business it is to see that the schools are maintained and kept efficient.

Wherever fees continue to be charged in the Non-provided Schools, the managers can claim a portion of them for their own purposes, such portion to be agreed upon with the Local Education Authority, subject to an appeal to the Board of Education.

8. *Expenditure.*—It is the manager's responsibility to assist the Authority in seeing that the public funds are economically and carefully expended. It will be a misfortune if Church school managers should allow themselves to fall into the temptation of being less watchful about their expenditure now that they no longer have to find the funds. It is our wisdom as well as our duty to attend carefully to all that concerns the secular side of the school work, and not to let it be said that all we care about is the religious teaching. The Authority will keep a strict watch over all expenditure; but, with a view to economy, all the details should come before the managers month by month. Teachers should not be permitted to give orders or make purchases on their own account, nor to submit requisitions direct to the Education Committee. An order-book, with counterfoils, should be kept¹ and

¹ Most authorities now issue their own requisition forms.

every order should be signed by the correspondent before it is submitted to the Education Committee. If the Head Teacher submits a schedule of the books or apparatus or other things that may be needed for the work of the school week by week to the correspondent, a careful check may be kept on the current expenses. At the same time, it is to be hoped that the managers and Education Committees will remember that it is false economy to stint the school in respect of apparatus and appliances for teaching. In the past it has been a matter of bitter regret to many a Church school manager that his school has had to do without items of equipment which were not absolutely necessary, but would be of the greatest possible help to the teacher, merely for the want of the necessary funds. Under the 1902 Act greater freedom will be possible in such matters.

There is often much needless extravagance in the matter of fuel and lighting. The careful manager will keep a watch upon this. For example, when the school is being cleaned in the winter evenings, caretakers have a way of lighting up the whole school, and keeping all the lights going the whole evening, when generally to light one room at a time would be quite sufficient. Where the school is the only available room for public meetings or entertainments, managers are often able to make quite a con-

siderable income by letting the rooms for such purposes. Sometimes there has been surprising carelessness in little matters of this kind, gas and fuel being freely expended through the winter evenings, while no adequate charge has been made—to say nothing of the wear and tear involved. These are small details, which are so obvious that it may seem almost unnecessary to mention them, but it is in details such as these that the difference between careful and careless management generally appears.

The Sunday School must, of course, pay its due share for fuel and cleaning, and this will be properly insisted upon by Education Committees.

9. *School Buildings*.—The Managers are responsible for the repair and upkeep, and, when necessary, the extension of the ‘School-house,’ and it is to be noted that, for the purposes of the Act of 1902, the term ‘School-house’ includes all the school buildings and playground. The Local Education Authority have the free use of the whole premises (except the teachers’ dwelling-house) for school purposes. They also are entitled to use for school purposes all furniture and apparatus in the school.

A heavy responsibility rests on the managers in respect of the school buildings. It must not be forgotten that the right of the Church to the appointment of Head Teacher and the mainten-

ance of the religious character of the school at present depends upon the maintenance of the buildings by Churchmen. If we do not do our duty by our buildings, there is no *quid pro quo* at all, and we cannot then complain if the appointment of Head Teacher is taken out of our hands.

In the case of Church schools, all repairs to the fabric, sanitary arrangements, or playground, including fences, must be paid for out of funds raised by the managers, provided that such damage as the Local Education Authority allow to be due to fair wear and tear shall be made good by that Authority. This means, roughly speaking, that the Local Education Authority will be responsible for all such repairs as have previously been included in Form IX. The managers will derive their funds for structural repairs and alterations from voluntary contributions, grants from Diocesan or other public Church funds, endowment (where any exists), a proportion of school fees (where they are charged), and any income which may accrue from rent of the teacher's house, and letting the school for meetings, &c., in the evenings.

With regard to the use of the school out of school hours, the Local Education Authority may claim the whole or any part of the buildings for three nights a week for educational purposes, if there is no suitable accommodation in a 'pro-

vided' school within reach. When the rooms are so used, the Local Authority becomes responsible for any damage done to the building or furniture beyond fair wear and tear.

It is to be noted that the control of the school buildings out of school hours and at all times when they are not claimed for educational purposes under the terms of the Act of 1902, remains in the hands of those to whom it is committed by the Trust Deed.

The managers appointed under the Act of 1902, in the case of non-provided schools, are managers of the schools, not of the premises in which the schools are held.

As to many other matters connected with the general management of a school, valuable suggestions may be found in manuals which have recently been published.¹

On the whole question of school management, there can hardly be better advice given than that

¹ Among the small manuals which have come out, *The Education Act, 1902*, Barlow and Macan (Shaw & Sons. 2s. 6d.), *The School Manager*, by J. King (Edward Arnold. 1s.); and *Knight's Handbook for Managers of Public Elementary Schools* (Knight & Co. 2s. 6d.) will be found to be concise and clear.

A larger handbook containing a great deal of valuable information has been published by the Rev. J. F. W. Drury, Secretary of the Manchester Diocesan Board (John Heywood, Manchester. Price 5s.).

which was offered by the London School Board in their "Regulations for Managers": "The duty of managers is to foster the schools under their care by every means in their power; to see that the rules laid down for the guidance of teachers are adhered to; to smooth down the difficulties of teachers by constant encouragement and sympathy; to have at heart the mental, moral, and physical welfare of the scholars, and to see that they are brought up in habits of punctuality, of good manners and language, of cleanliness and neatness, and also that the teachers impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act." (See also Article 101, A IV. of the Code for 1903.)

CHAPTER VII

ASSOCIATIONS OF VOLUNTARY SCHOOLS

VERY soon after the passing of the Education Act in 1870, the more far-sighted Voluntary School Managers set to work in one way or another to organise Associations of Voluntary Schools. These Associations were intended, to some extent at any rate, to supply to those schools the advantages which it was seen would at once be provided for the rate-aided schools by the fact of their being closely linked together under School Boards.

The difficulties were great. Voluntary Schools had been accustomed, unfortunately, all through their history to work as isolated units. Even in the large towns, the Church schools were, with very few exceptions, absolutely independent of one another, knowing little of one another's difficulties or of one another's needs. There was no co-operation for practical purposes. There was the National Society, which formed, at any rate, a theoretical link between all the schools, and this supplied to managers a dim sensation of unity, inasmuch as they were, or believed they were, in some way "in union"

with that Society. But this meant no more than that they were pledged to maintain religious teaching in accordance with the principles of the Church of England, and that there was a central body in London which would have a right to intervene if it were at any time proposed to make any wrong use of their buildings.

In addition to this lack of any real cohesion, there was another factor which increased the difficulty of federation. Each body of managers had been accustomed to manage in their own way; there was no uniformity of method, no uniform scale of salaries, no common line of action in the face of the ever-increasing problems presented by successive new Codes.

Managers as a rule—and teachers generally—resented anything approaching to interference, and suspected the advances of any outside body.

In the face of these difficulties, zealous pioneers in different parts of the country set to work to organise what were known as Church Day Schools Associations. The object was to federate Church schools within a given area under a representative committee; to file all statistics and particulars of every school; to inspect from time to time in preparation for the Government inspection; to advise in matters of management, to set a standard of efficiency in the “area of affiliation” to which

the affiliated schools might work up, and generally to promote that feeling of strength which comes from unity.

These Associations began to employ Organising Masters, who visited, examined, and reported upon all affiliated schools. The Organising Master was an expert ex-schoolmaster who kept himself abreast of the requirements of the Department and the doings of good School Boards, and kept himself also in touch with the Government Inspectors of the District, often working with them for the improvement of particular schools. The success of this work depended almost entirely upon the tact and judgment of the Organising Master. The larger School Boards employed their own Inspectors—highly salaried servants of the Board, going with the Board's authority from school to school examining, inspecting, reporting. Upon the reports of the Board's Inspector the fortunes of individual teachers depended to a large extent; the Board's Inspector was therefore a powerful person, and, moreover, had a considerable hand in determining the policy and even the particular measures of the Board. He was dreaded or welcomed by teachers according to circumstances. There have been Board Inspectors who have been the teachers' best friend, and there have been Board Inspectors who—have not!

But the Organising Master, though he was expected to do for the Church school very much

what the Board Inspector did for the Board school, was in a totally different position. The committee of the Association under which he worked was not at all on all fours with the School Board. It had no voice whatever in the *management* of the affiliated schools. It could not say 'this shall be done' or 'that shall not'; it could only suggest, advise, urge. Again, misunderstandings and difficulties often arose owing to the attitude of individual teachers. They looked on the Organising Master's visit as an unnecessary and troublesome fad of the managers. There were teachers who, perhaps through no fault of their own, having had to work for many years alone so far as any help from the management was concerned, had learned to look on the school as their little kingdom, and had unconsciously allowed themselves to fall far behind the times in method, organisation, &c. Such teachers were apt to resent the Organising Master's visit; they had been teachers longer than he; they knew much better than an 'outsider' what the school could or could not do; they already had too many visits from Inspectors, and this additional one was a gratuitous interruption. The Organising Master's task was by no means always an easy one, and if he did his duty and worked his schools gradually but steadily up to a higher level, the consciousness of this did not always increase the goodwill of the recalcitrant teacher, who was then obliged to

confess that the Organising Master was right and he was wrong.

However, it may gladly be recognised that the majority of our Head Teachers in Association areas have come to recognise the immense value of the work of the Organising Masters.

In addition to the work of visiting and inspecting, the Organising Masters amassed in their offices an immense quantity of useful statistics and information about the schools; and in many districts the office of the Association has become a veritable registry office for the teachers of the District.

It was soon seen, then, that the advantages of association for mutual advice and help, and for purposes of inspection and comparison, were very great.

The Government recognised this, and "part payment of Organising Master's salary" was allowed in Form IX.

It was in 1891, by the passing of the Elementary Education Act (54 & 55 Vict. c. 56), that the Government first recognised the principle of association for Voluntary Schools in a Statutory form.

That Act gave us the Fee Grant—a gift we should have been a good deal better without in the industrial districts of England, where wages were good, and school fees were high and were readily paid by an independent working-class,

quite accustomed to bear its own burdens. So-called "free education"—that is to say, the transference of the burden of the cost of education from the proper shoulders to the shoulders of somebody else—came as a staggering blow to the Voluntary Schools in the North of England. The School Boards at once made all their schools free (even in some important cases higher-grade schools where what was really secondary education was being given). Voluntary Schools were forced to follow suit by the keenness of competition, and but for the strength afforded by the existence and work of the Associations of Church Schools, many a Church school would then and there have been surrendered.

However, our present point is that the Government recognised the principle of association in the Act of 1891. Section 6 gave power to contribute from the Fee Grant to a common school fund for two or more schools, and schools were allowed under Section 7 to group for financial purposes under a committee. These grouping clauses have never been widely acted upon, but there are one or two instances in which a very strong and successful organisation has grown out of them.¹

¹ As, for example, the Manchester and Salford Church Schools Board, which is an Association with a central banking account, all the federated schools being practically under the management of the Church Schools Board.

It was these clauses 6 and 7 which first suggested the idea of central banking. It is quite astonishing that this obvious method of saving the money of schools did not become more generally popular. It has been tried again and again, and has generally failed, owing, it must be confessed, to the unwillingness of bodies of managers to trust one another. The plan was shortly this: a number of schools—obviously the larger the number the better for the scheme—agreed to bank in one account at one bank. Their school years ended at different dates, and the Government Grants were consequently dropping into the account at different times in the year. Thus, so far as the banking account was concerned, the temporary plenty of one school balanced the temporary destitution of another. “A’s” school year ended October 31, and its funds were getting very low, or perhaps had already reached the vanishing point by June 1. But meanwhile “B’s” school year had ended on 30th April, and its grant flowed into the account just in time to save it from being emptied by “A.” In the Diocese of Norwich this system has been worked over a wide area with very good results. It has also been attempted with more or less success in the Rochester Diocese, and in Leeds, Manchester, and other places. Its advantages were that it might be worked so as to save otherwise heavy bank charges, and so as even to accumulate interest.

It is hardly necessary to say that it needed the greatest care, both as to the financial condition of the schools which were admitted to it, and as to the conditions and restrictions which must be put upon them in the matter of their drafts upon the account. It was no good associating in this way a number of financially weak schools in the hope of thereby making them strong. The element of strength in the central banking scheme lay in the association of strong and weak schools for banking purposes, but it is obvious that such schemes can only be worked on strictly business principles and under binding regulations.

Now, although we need no longer trouble our heads about central banking funds for *maintenance* expenses, yet it is worth while, in view of the very heavy liabilities which will still be upon us, in view of the increased need for combined action and strong federation, and in view of the necessity of setting up a common fund for our Associations, to study carefully the working and results of central banking schemes, and any other methods of federation which have been found to be useful in the past.

In 1897 the Voluntary Schools Act set up for the first time throughout the country Statutory Associations. These Associations were for the distribution of the Aid Grant, which was to be allotted to the schools on the advice of the Governing Bodies of the Associations, for purposes

of increase of staff, maintenance of existing staff, instruction of pupil teachers, furniture and apparatus, &c.; in fact it was intended generally for the improvement of the staff and equipment of the school.

There was no hard-and-fast uniformity as to the size or organisation of the Associations under this Act. They were formed by Scheme. As a matter of fact the Church went on Diocesan lines. In districts where Church Day Schools Associations were already at work, these organisations were adapted to the new responsibility, were recognised by the Department, and took over the administration of the Aid Grant.

Thus the old Associations which had been voluntarily formed for the general strengthening of Church Schools became Statutory Bodies, and new Associations were set up throughout the country in districts where there were no such Associations already existing.

It is difficult to exaggerate the value of this new departure on the part of the Government. In the first place, whatever individual managers—who did not get perhaps all the help they seemed to require—may have felt, there is no doubt whatever that the additional funds provided by the Special Aid Grant did help the Voluntary Schools throughout the country to rise to a much higher level of efficiency. The aid given was insufficient, especially in School Board areas, because the

requirements of the Department did not stand still; School Boards went ahead accordingly, and the Voluntary Schools were still handicapped in the competition. But at the same time it is only fair to say that, but for the Aid Grant, Voluntary Schools would have been a very long way further behind than they are to-day in the matter of staff, salaries, and equipment. It is important to specify these three things, because in attainments and general results Voluntary Schools bore favourable comparison with the Board Schools even in spite of their limited means.

The work of the Governing Bodies of the Voluntary Schools Associations was both difficult and delicate. Each body of managers were inclined to think their own school a very special case, and their own difficulties quite exceptional. However, the possibilities and methods of the Governing Bodies soon came to be understood; difficulties gradually disappeared, and there has been very general satisfaction with the work of the Associations.

Now, while the actual financial help afforded under the Voluntary Schools Act, 1897, has been very considerable, other results of the working of that Act have been still more valuable. In the first place, whereas under the former conditions Associations only existed in certain districts, now they cover the whole country; and whereas for-

merly, as has already been said, they were not seldom treated with distrust and even dislike; the value of association is now recognised in all directions, and managers, who in 1897 were half-hearted or even hostile, are ardent supporters of the association principle.

And this is not all; there are yet other good results to be chronicled. In the old days of isolation, school managers had very little idea of the difficulties of other schools; their policy and their outlook were essentially parochial. It was therefore an immense advantage that the Governing Bodies set up in 1897 were large bodies, and worked through district and sub-district committees. The result of this was that a very large number of managers in every Diocese found themselves taking part in central corporate work. This gave them a greater sense of responsibility, a larger view, and an insight into many of the problems and difficulties with which those at the helm had to contend. Those who lived in non-School Board areas began to apprehend the stress of competition which was being felt by their less fortunate neighbours. Those who for years had managed town schools were brought face to face with the special difficulties of schools in rural districts.

Again, the 1897 Act has been a very powerful and successful lever for raising the amount of voluntary contributions to schools. In 1896 the

voluntary contributions amounted to £852,294. In 1902 they amounted to £876,147. This increase was due in a very great measure to the working of the Act. The Education Department made increased voluntary contributions the condition of obtaining the Aid Grant wherever it was possible to do so, and the Governing Bodies of the Associations brought local pressure to bear upon managers in the same direction.

The general results then of this Act may be summed up as follows: There is more cohesion and confidence among managers; there is greater efficiency in the schools; there is more accurate and particular knowledge of the details of the various schools at headquarters; there is a much larger income from voluntary contributions; in short, schools are stronger and management more careful and better. These are no insignificant advantages, and supporters of Voluntary Schools have every reason to be thankful for the much abused Act of 1897.

By the passing of the Education Act of 1902, another great change has come over the face of affairs. Rate aid has come, and managers are henceforth relieved of all anxiety so far as the maintenance and expenses of the staff and working of the school are concerned. It is too early to be very confident as to how the Act will work, but two things are perfectly clear: first, that the need for association is not only not diminished, but

strongly emphasised ; and secondly, that the Board of Education have made it quite plain that their intention is that Associations are still to be recognised as Statutory bodies, and that their work is to be encouraged. The circular issued, February 11, 1903, definitely suggests the reconstruction of Voluntary Schools Associations, in view of the new circumstances set up by the Act, and goes on to say that, "Even when the special functions of the Governing Bodies under the Voluntary Schools Act shall have lapsed, there will still remain much valuable work that may be done by these bodies with regard to the responsibilities placed upon the managers of Voluntary Schools under the Act." Considering what those responsibilities are, and the position and influence which the Associations have obtained, we can cordially endorse that passage in the circular.

The question then is, what will the functions of the Associations be in the immediate future? It will clear the ground, perhaps, to set out clearly what they will not be.

1. There will be no need, in fact no opportunity for the employment of Organising Masters for the inspection of the daily work of the schools. This function has been taken over by the local authorities.

2. There will probably soon be no opportunity

for the organisation of Pupil Teachers' Centres, Manual Training Centres, Cookery Centres, &c., such as the Associations have in the past organised in the larger centres of population. This work will be undertaken by the local authorities, and Provided and Non-provided Schools will share in such advantages.

3. Even the advising and sometimes helping in the actual management of schools, which has been such a valuable department of the work of many of the best Associations in the past, will now be no longer needed. For when the local authorities get a firm hold of the important work entrusted to them, they will be able to give expert assistance to particular bodies of managers when necessary.

4. The administration of the Aid Grant, which was the purpose for which a Statutory Constitution was given to Voluntary Schools Associations, will presently be taken out of their hands. And with it will go what has been in the recent past a very valuable lever for raising the standard of efficiency of particular schools, and for working up the amount of voluntary contributions.

What then remains? Obviously, the main work of Associations in the future will be the raising, maintaining, and administering of a common fund, "upon which the managers of Voluntary Schools can depend for assistance towards the expenses of such repairs and alterations as

they may be called upon from time to time to carry out."

The question is, how is that fund to be kept up, and how are individual schools in future to be kept in a real organic relation to the central body? This latter used to be effected by the fact of affiliation, carrying with it the payment of an Affiliation Fee, without which affiliated schools would forfeit their claim to a share in the administration of the Aid Grant by their Association. The Aid Grant then has really been the means of keeping individual schools in close touch with the Association. The annual returns, which have necessarily been made to the Association for the purposes of the Aid Grant distribution, have kept the Association intimately acquainted with the management and internal working of each school. This has been of the greatest possible value, and it must be borne in mind that all this disappears under the new conditions. Something then must be set up in its place if Voluntary School managers are not to be allowed to return to their original condition of isolation, and if that sense of united strength which has been of such inestimable value during the last few years is to be preserved.

The responsibilities of managers of Non-provided Schools are now of a twofold nature; first, they must provide "the School-house" (*i.e.* all school buildings other than teachers' residence)

free of any charge to the local authority; secondly, they must, out of funds provided by them, keep it in good repair, and make such alterations and improvements as may from time to time be reasonably required by the local authority. They will also be called upon to provide a proportion of the expense of cleaning, heating, and lighting. These, then, are the financial responsibilities of the managers. Now what means will they have of meeting them? Where fees have been charged, and continue to be charged, they will have a share of the fees. In some cases they will have income arising from endowment and rent of schoolmaster's house. But in the generality of cases managers will have to depend in the future, as they have done in the past, on voluntary subscriptions, Church collections, sales of work, and the like. There could not possibly be a greater mistake than to suppose that, now that the maintenance expenses of our schools are to be borne by the local authority, there is no longer any need of voluntary effort. There is no question about it—the need is greater than ever if we are to retain our schools. School managers who are wise will see to it that regular annual subscriptions, Church collections, &c., are kept up, and that if possible a fund is in this way accumulated against the rainy day, which is quite sure to come sooner or later, when cloak-room, or better offices, or class-room,

or ventilation, or extensive repairs call for exceptional expenditure. The first charge upon this annually growing fund would, of course, always be the normal repairs of the school buildings, and if school managers show their wisdom by thus building up a fund, they will show still greater wisdom if they pool these monies in the common Diocesan Fund on the Central Banking principle. Is this too high an ideal to aim at? Surely it is from a purely business point of view most advisable. Let us see how it would work.

Suppose 200 schools affiliated to one Diocesan Association were able to pool an average of £30 per school from their annual contributions, the Association would have from that source alone an income of £6000 a year, in addition to central funds obtained by subscriptions, or in other ways, from which to make loans and grants.¹ The amount pooled by each school would of course be ear-marked

¹ The plan might be worked somewhat in this way:—

Say a school has pooled £30 a year for three years, when a sudden demand necessitates the expenditure of £350 on building. Such school would have

- (1) The right to its £90, with whatever interest the central fund had arranged to pay.
- (2) The right to expect a loan from the Diocesan Fund, on easy terms, amounting to say £100.
- (3) A claim for a grant from the Diocesan Funds if they could afford it.

for the purposes of that school when required. A reasonable rate of interest would have to be allowed, and some security, of course, would have to be given. This plan, if carried out, would have the effect at once of establishing that sense of corporate unity and responsibility which is of the utmost importance; each school would feel that it was by no means standing alone, and that it need not fear sudden calls, and the authorities of the Association would be kept in regular touch through their Secretary, or other officer with each of the affiliated schools. The occasional central meeting of managers, which would necessarily accompany the working of such a scheme, would foster the spirit of cohesion, and a healthy feeling of mutual support, as well as self-help, would be engendered.

But, apart from the question of actual finance, there is much that Associations can still do. Public opinion amongst school managers is now

Suppose this grant amounted to 10 per cent. on the outlay, there would be—

(1) <i>Amount pooled</i>	.	.	.	£ 90
(2) <i>Loan</i>	.	.	.	100
(3) <i>Grant</i>	.	.	.	35
Total,				£225

leaving the managers to raise £125, and then gradually to repay the loan.

It might be an understanding that no school which had not pooled for at least three years could claim central assistance.

on the side of Associations, and two things are plainly recognised: first, that they have been invaluable as advisory bodies, and secondly, that they have proved themselves efficient bulwarks in safeguarding not only the interests but the very existence of many a school. It is recognised on all hands that, even apart from their continued recognition as Statutory Bodies by the Board of Education, it is not only desirable, but vitally necessary, that they should be preserved and developed in the immediate future. The following paragraph from the Report of one of the best worked Associations, recently issued, indicates concisely one or two directions in which much work remains to be done: "A certain degree of independence still remains to Voluntary School managers, and the assertion of this independence may from time to time be necessary, not only in the interest of Church schools, but in the interest of education generally. The rivalry in the past between School Boards and the Voluntary System, though it had many grave evils which now happily disappear, possessed the advantage of providing healthy criticism and a healthy stimulus to both sides. Though we welcome the new authorities, it is well to recognise that they may need criticism and stimulus from time to time, and an Association such as ours will be in a most favourable position for noting any such necessity, and supplying just the

kind of criticism necessary. As a committee for counsel and advice to managers the Association is probably more than ever necessary in the immediate future. Problems of a varied and important nature will arise in quick succession immediately. These problems will touch our interests as educationists, and our ideals as Churchmen. Some centre for combined conference and combined action will be necessary, and the Association is exactly such a centre. There will most likely be matters on which the authority will wish to consult Church school managers as a whole. This can be done through Association, and we trust associated managers will rely upon their Association for all negotiations that may become necessary.”¹

The varied work and influence which is here suggested will be by no means transitory or confined to the set of circumstances which follow the Act of 1902. So long as Church Day Schools last at all Associations will be needed, will be valued, and must be used. In a word, in whatever circumstances Church school managers find themselves they will henceforth recognise that union is strength, and will certainly not be willing, if they are wise, to return to the condition of isolation in which the Act of 1870 found them.

All this is evident enough to those who

¹ *Report of Leeds Church Day School Association, 1903.*

have been at all inside the working of Associations for the last few years, and, indeed, it may be said to all who have taken an intelligent interest in the question. But the parochial and even the congregational spirit is still strong in places, and now that the Aid Grant is no more, it will not be so easy as it was to convince the less large-minded managers of the importance of continued federation. However, it must be done if the Church schools are to hold their own. It is not long since one of the most expert students of systems of Education asserted that an English National School, at its best, was the best primary school in existence. If we can no longer hope to cover the country with such schools, we can at least see to it that there shall be sprinkled as thickly as possible over the land object lessons of what a really efficient, well-equipped Church school can do for the character of our people; and under present conditions we can only hope to be able to do this by acting together and remembering that "union is strength."

APPENDIX A

NOTE ON PUPIL TEACHERS

A VERY important question for managers to consider is the Pupil Teacher question. The tendency of recent legislation has been towards the gradual extinction of the pupil teacher proper. The pupil teacher proper was a boy or girl from fourteen to eighteen years of age who was, as the name implies, a pupil and a teacher, that is to say, who spent considerable time in teaching under the more experienced teachers, and some time also in doing his own lessons under the Head Teacher. Recent legislation has curtailed the time devoted to teaching and extended the time devoted to lessons.¹

Under the more advanced School Boards the first and second year pupil teachers have for some time been almost wholly pupils and hardly teachers at all. This development has its advantages and its disadvantages. Obviously it has tended to produce a better *instructed* class of teacher, but, on the other hand, it has pro-

¹ The regulations which came into force August 1, 1904, provide that no pupil teacher shall be employed in any public elementary school for more than half the total number of meetings of the school.

duced a supply of pupil teachers who, at the end of their apprenticeship, have had very little training indeed in the *art* of teaching. The great value of the old system was that it produced a class of young teachers who knew something of their business—both how to keep order and how to teach. The modern type of pupil teacher, though possessing more head knowledge, is often unable to do either the one or the other.¹ Some of the more far-sighted Head Teachers under the large School Boards have acknowledged that they would rather have young assistants who had gone through the old-fashioned pupil-teacher training in a good Voluntary School, where they had had to do their

¹ In the General Reports of H.M. Inspectors for the year 1901, the following passage appeared from the Report of H.M.I. Mr. Graves: "Too many pupil teachers attached to Board Schools are not entrusted with enough of the actual instruction. They do not appear to be sufficiently trusted to take due part in it until half-way through their novitiate. . . . Owing to the want of responsibility under which they now labour, I cannot but agree with the most experienced Head Teachers in the opinion that while there is improvement in the general education of Board pupil teachers, there is a falling-off in their practical skill. Again, whilst they work much fuller papers at their examinations than heretofore, the uniformity of their answers suggests that there is more spoon-feeding at the centres than is desirable. Indeed, it reached me quite lately that the centre-prepared pupil teachers themselves own that whilst they beat the non-centre country pupil teachers at the King's Scholarship examinations, they are often passed by them at the College examinations, simply because they have not been taught to think for themselves as much as the country teachers."

full share of teaching, than those who had been apprenticed under Boards, where they had done very little. Further, the instruction of pupil teachers is now to take place wholly at centres or in central classes. The candidate between fourteen and sixteen years old is not to serve as a teacher in school at all, and the pupil teacher (sixteen to eighteen years old) is only to be in school for half the total number of school meetings. This has disadvantages which should be considered. It withdraws the boys and girls from the direct supervision and influence of the Head Teacher in their own school, and places them under an instructor who knows nothing about them personally, and does not come into any direct touch with them. He is the lecturer and they attend his lectures, and any one who looks back at his own University career knows how very much depends upon the character and determination of the pupil under these circumstances.

And there is another disadvantage to the system which managers ought to take into account, and ought in some way to deal with. The central classes are necessarily arranged at a considerable distance from many schools, and generally in the large town of the neighbourhood. This means that a number of young pupil teachers, male and female, have to be going in and out daily by train, mixing with one another under no supervision whatever, and often in consequence getting

very much out of hand. In some districts this has become a very serious evil.¹ It must be recognised that the modern pupil teacher under these conditions—whatever the actual instruction he receives may be worth—does not receive personal *training* of anything like the same value as that which used to be given to the old-fashioned pupil teacher. The pupil teacher Centres will now, as a rule, be arranged for all pupil teachers by the Local Education Authority, but it is for the managers of each school to watch the interests of their own pupil teachers in the matter of development of character as well as intellectual instruction.

But the most serious disadvantage of all is the very great difficulty of arranging for the religious instruction of pupil teachers under the new conditions. It may be impossible in many places to provide for it during the school week, and where this is the case it will be for the clergy to gather the pupil teachers together either on a Saturday or, as a last resort, in an evening or on Sunday, and give them such definite instruction as they can on the lines of the Diocesan or other syllabus.

The pupil teachers of to-day are the Head Teachers of to-morrow, and their religious train-

¹ In one instance recently the railway authorities drew the attention of the local managers to the rowdy behaviour of pupil teachers going to and from the centre.

ing is vitally important. As in the case of schools, so in the case of pupil teachers, it is not merely definite instruction that matters, though that has its importance, especially in view of the fact that the pupil teachers will presently themselves be called upon to impart it—but it is the character of the young teachers which is the thing of supreme importance. The clergyman who does his duty and uses his opportunities well, gains a personal influence over the pupil teachers in his parish: and does much by direct contact, watchful care, and kindly guidance to mould the character of those upon whom so great a responsibility is presently to rest.

Hitherto, the pupil teacher in the Denominational School has almost invariably belonged to the denomination responsible for the school. There have been instances where Nonconformist pupil teachers have been employed in Church schools, but they have been exceptional.

The Education Act of 1902 (sec. 7 (5)) lays down that assistants and pupil teachers may be appointed, if it is thought fit, in Non-provided Schools without any reference to religious creed or denomination. Where there are in a school a considerable number of children of parents who do not belong to the religious body responsible for the school, this clause will no doubt be put into operation

with a view of safe-guarding the religious independence of those children. The two managers representing the Local Authority may also be specially selected with this in view.

The exclusion of Nonconformist pupil teachers from Church schools in single school areas, has been for years one of the so-called Nonconformist grievances—'so-called,' because while no doubt it has been a hardship, it can hardly be called a grievance, seeing that Nonconformists had just the same opportunity of erecting schools as Churchmen had, and it was only due to the greater zeal of the latter that they occupied the ground. At any rate, this cause of complaint is now once for all removed by Section VII. Sub-section (5) of the 1902 Act.

Another provision of the same Section is that where there are more candidates for the post of pupil teacher than there are places to be filled, the appointment shall be made by the Local Education Authority, and they shall determine the respective qualifications of the candidates. So that unless the supply of pupil teachers continues to decrease even at a greater rate than it is doing at present, the appointment of them is practically taken out of the hands of the managers and transferred to the Local Education Authority.

It is significant that, whereas in 1896 there were 33,529 pupil teachers employed in Board

and Voluntary Schools, in 1901 there were but 28,002. The decrease in the intervening years was steady from year to year. This looks as if the pupil teacher is gradually disappearing.¹ One authority says plainly that "this is not to be regretted. The system is not even economical, much less efficient." Under the existing conditions there is no doubt that it is not economical. Pupil teachers now spend so little time in school that it is cheaper to staff the school with qualified assistant teachers. But that the pupil-teacher system is less efficient, is open to argument. In theory no doubt it is so, and our doctrinaire leaders are very strong in their opinions, but those who are really familiar with the daily working of schools are by no means unanimous upon this point. Much depends upon the Head Teacher, and there are schools which are, and always have been, largely staffed with pupil teachers, producing results comparable with any other schools in the country.

The male pupil teacher is undoubtedly disappearing. Taking thirty years from the passing of the Education Act of 1870, we find that in 1869 43 per cent. of the pupil teachers employed were males. In 1899, the numbers had fallen to exactly 20 per cent. This is a serious considera-

¹ In 1902, however, there was a slight increase, the number being 29,218. In 1903 it dropped again to 27,432.

tion, the more so that the same tendency is traceable through all the different classes of teachers. It seems probable that in the future the teaching profession of our elementary schools will be almost exclusively composed of females. Out of the total number of 157,287 teachers employed in elementary schools at the present time 120,301 are women and girls.

In the interest of the schools of the future managers must make every effort to secure candidates for the teaching profession from good homes. This becomes more pressing in view of the new Regulations for the Instruction of Pupil Teachers, which are likely to operate in the direction of diminishing the Head Teacher's zeal in looking out for candidates.

New blood will no doubt be introduced from the secondary schools, but after all the Pupil Teacher system is "the only assured source of supply."¹

¹ On the whole question Appendix F. (*Regulations for the Instruction of Pupil Teachers*, 1904) should be carefully studied.

APPENDIX B

NOTE ON CLASSES OF TEACHERS

THE Board of Education recognises for the present seven classes of teachers:—

1. *Probationers, i.e.* boys or girls over thirteen and under sixteen who are preparing to become pupil teachers.

Each probationer counts on the staff for an average attendance of twenty if approved by H.M.I. The managers must see that the probationers are systematically instructed, or the Inspector may not 'recognise' them. They are not allowed to serve in school more than half the time the school is open.¹

2. *Pupil Teachers, i.e.* boys and girls over sixteen² who are apprenticed to the managers, and are receiving training in teaching in a public elementary school, and "instruction approved by the Board" at a centre or in central classes.

The only examination which pupil teachers are now required to pass is the final examination for the King's Scholarship.

Each pupil teacher counts for an average attendance of thirty.

¹ Under the new regulations this class of teacher will presently cease to be recognised on the staff.

² But exceptions are allowed in certain cases. See 'Regulations,' 1904, p. 2, 5 (*d*).

3. *Provisional Assistant Teachers*.—These are pupil teachers who have failed to pass the King's Scholarship examination on the completion of their engagement. They may be recognised for a period of two years, and count for an average attendance of thirty.

4. *Supplementary Teachers*.—This class takes the place of the teachers under 'Article 68.' They are 'suitable women, not being less than eighteen years of age,' specially approved by H.M.I. They may be employed in mixed, girls', or infants' departments, and in special cases in the lower classes in boys' schools; and count for an average attendance of twenty.

5. *Assistant Teachers, Uncertificated, i.e.* Ex-pupil teachers who have passed the King's Scholarship examination.¹ They count for an average attendance of forty-five.

6. *Provisionally Certificated Teachers*.—These are ex-pupil teachers, or 'Article 68,' who have obtained a first-class in the King's Scholarship examination,¹ and have received special recommendation from the Inspector.

In small country schools with an average of not more than forty, a teacher of this class may be recognised as a Head Teacher.

7. *Certificated Teachers, i.e.* those who have passed the Government Certificate Examination.¹

¹ For other methods of qualifying see Schedule I. of the Code, 1904.

This is the highest class of teacher. After eighteen months' work from the date of the Certificate Examination they receive a Certificate from the Board of Education on which it is specified whether the teacher is or is not qualified to superintend pupil teachers.

A Head Teacher counts for an average attendance of fifty, and each additional certificated teacher for an average attendance of sixty.

APPENDIX C.

THIS Appendix contains an abstract of the following Acts of Parliament :—

1. Elementary Education Act, 1870.
2. Elementary Education Act, 1876.
3. Elementary Education Act, 1891.
4. Voluntary Schools Act, 1897.
5. Board of Education Act, 1899.
6. Education Act, 1902.

The sections and clauses bearing directly upon the questions discussed in the foregoing chapters are quoted in full ; other parts of the Acts are analysed, but such abstracts are enclosed within brackets, thus, [].

The clauses quoted verbatim chiefly concern—

1. Religious Instruction.
2. Appointment and dismissal of Teachers.
3. Grants.
4. The appointment of Managers and their duties.
5. Central Funds.

ELEMENTARY EDUCATION ACT, 1870.

§ 3. In this Act the term—

Parish, means a place for which for the time being a separate poor rate is or can be made.

Person, includes a body corporate.

Education Department, means the Lords of the Committee of the Privy Council on Education.

Managers, includes all persons who have the management of any elementary school, whether the legal interest in the school-house is or is not vested in them.

Teacher, includes assistant teacher, pupil teacher, sewing mistress, and every person who forms part of the educational staff of a school.

Parent, includes guardian and every person who is liable to maintain or has the actual custody of any child.

Elementary School, means a school or department of a school at which elementary education is the principal part of the education there given, and does not include any school or department of a school at which the ordinary payments in respect of instruction from each scholar exceed ninepence a week.

Schoolhouse, includes the teacher's dwelling-house (if any), and the offices and all premises belonging to or required for a school.

Parliamentary Grant, means a grant made in aid of an elementary school, either annually or otherwise, out of moneys provided by Parliament for the civil service, intituled "For Public Education in Great Britain."

§ 5. There shall be provided for every school district a sufficient amount of accommodation in public elementary schools (as hereinafter defined) available for all the children resident in such district for whose elementary education efficient and suitable provision is not otherwise made, and where there is an insufficient amount of such accommodation, the deficiency shall be supplied in the manner provided by this Act.

§ 6. Where the Education Department are satisfied and have given public notice that there is an insufficient amount of public school accommodation for any school district, and the deficiency is not supplied as hereinafter required, a school board shall be formed for such district, and shall supply such deficiency. . . .

§ 7. Every elementary school which is conducted in accordance with the following regulations shall be a public elementary school within the meaning of this Act; and every public elementary school shall be conducted in accordance with the following regulations, namely :—

- (1) It shall not be required as a condition of a child being admitted into or continuing

in the school that he shall attend or abstain from attending any Sunday school or place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any days exclusively set apart for religious observance by the religious body to which his parent belongs.

- (2) The time or times during which any religious observance is practised or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end, or at the beginning and end of such meeting, and shall be inserted in a timetable to be approved by the Education Department . . . and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.
- (3) The school shall be open at all times to the inspection of any of His Majesty's Inspectors, so, however, that it shall be no part of the duties of such Inspector to

inquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge, or in any religious subject or book. . . .

§ 8. For the purpose of determining with respect to every school district the amount of public school accommodation required, the Education Department shall . . . take into consideration every school whether public, elementary, or not, and whether actually situated in the school district or not, which in their opinion gives or when completed will give efficient elementary education to, and is or will when completed be suitable for the children of such district.

[Of the sections which follow § 9 deals with "notice by Education Department of public school accommodation required," and protects ratepayers and managers of voluntary schools by giving them the right to demand a public inquiry if they feel aggrieved by the action of the Department.

§ 12.—(2) Provides that "where the Education Department are satisfied that the managers of any elementary school in any school district are unable or unwilling any longer to maintain such school, and that if the school is discontinued the amount of public school accommodation for such district will be insufficient," the Department may form school boards without inquiry.]

§ 14. Every school provided by a school board shall be conducted . . . in accordance with the following regulations:—

- (1) The school shall be a public elementary school within the meaning of this Act.
- (2) No religious catechism, or religious formula which is distinctive of any particular denomination shall be taught in the school (*this is the Cowper Temple Clause*).

[Of the sections which follow, § 15 gives boards the right to delegate any of their powers under the Act, except the power of raising money, to a body of managers appointed by them, and also confers the right of revoking such appointment or altering the conditions imposed.

§ 16 deals with “boards in default.”

§ 17 gives the boards power to fix and remit fees.

§ 18 directs boards to maintain and keep efficient all schools provided by them, to provide additional accommodation when necessary, &c.

§§ 19–22 are concerned with the maintenance, acquisition by purchase or lease, and sale or lease of school premises.

§ 23 empowers managers of elementary schools to transfer their schools to a board, and specifies the procedure to be observed in such cases, providing however that such arrangement shall be made only:—

- (1) With the consent of the Education Department.
- (2) If there are annual subscribers to such school, with the consent of a majority, not being less than two-thirds in number, of those annual subscribers who are present at a meeting duly summoned for the purpose and vote on the question.

Under this section the Education Department is required "to consider and have due regard to any objections and representations respecting the proposed transfer which may be made by any person who has contributed to the establishment of such school."

§ 24 empowers school boards to re-transfer schools to managers under certain restrictions.

§ 25 gives authority to boards to remit fees.

§ 26 gives boards power to establish free schools in poor districts.

§§ 27 and 28 deal with industrial schools.

§§ 29-34 deals with the election, constitution, &c., of school boards.]

§ 35. A school board may appoint the teachers required for any school provided by such board, to hold office during the pleasure of the board, and may assign to them such salaries . . . as they may think fit.

[§ 36 deals with the appointment of attendance officers; 37-39 with the establishment of boards in the metropolis; 40-52 with the grouping of small

parishes and the formation of united school districts ; 53 with the financing of schools ; 54 gives boards power to raise money by means of rates ; 55-73 deal with borrowing powers, audit of accounts, and other matters not concerning the present purpose.]

§ 74. Every school board may . . . make bye-laws for all or any of the following purposes :—

- (1) Requiring the parents of children of such age, not less than five years or more than thirteen, as may be fixed by the bye-laws to cause such children to attend school.
- (2) Determining the time during which children are so to attend school, provided that no such bye-laws shall prevent the withdrawal of any child from any religious observance or instruction in religious subjects, or shall require any child to attend school on any day exclusively set apart for religious observance by the religious body to which his parent belongs. . . .

[Under this section reasonable excuses for non-attendance are thus defined :—

- (1) *That the child is under efficient instruction in some other manner.*
- (2) *That the child has been prevented from attending by sickness or any unavoidable cause.*

- (3) *That there is no public elementary school which the child can attend within three miles of his residence.]*

§ 75 deals with the application of small endowments.

§ 76. Where the managers of any public elementary school, not provided by a school board, desire to have their school inspected or their scholars examined, as well in respect of religious as of other subjects, by an inspector other than one of Her Majesty's Inspectors, such managers may fix a day or days, not exceeding two in any one year, for such inspection or examination. (In this case parents are protected by the Conscience clause.)

[§ 77 deals with parishes divided by boundaries of boroughs.

§ 78 provides that the Education Department shall for the purposes of the Charitable Trusts Acts be deemed to be persons interested in any elementary school to which those Acts are applicable.

§ 79 deals with the method of ascertaining rateable values.

§§ 80-95 deal with the publication of notices by the Department, &c.]

§ 96. After March 31, 1871, no parliamentary grant shall be made to any elementary school which is not a public elementary school within the meaning of this Act. . . .

§ 97. The conditions required to be fulfilled by an elementary school in order to obtain an annual parliamentary grant shall be those contained in the minutes of the Education Department in force for the time being, and shall amongst other matters provide . . . that such grant shall not be made in respect of any instruction in religious subjects . . . but such conditions shall not require that the school shall be in connection with a religious denomination, or that religious instruction shall be given in the school, and shall not give any preference or advantage to any school on the ground that it is, or is not provided by a school board.

[§ 98 provides that the Department may refuse grants to unnecessary schools.

§ 99 gives the managers of schools authority to fulfil the conditions required to gain a grant whatever their trust deeds may be.

§ 100 deals with reports by the Department to Parliament.]

[Schedules I.-V. define school districts and rating authorities; lay down rules and regulations as to election and proceedings of school boards; describe School Sites Acts, 1841-51; and give divisions of the Metropolis.]

ELEMENTARY EDUCATION ACT, 1876.

[§ 4 declares it to be the duty of parents to cause their children to receive efficient elementary education, and subjects them to penalties for neglect.

§§ 5-7 make it illegal to employ children under ten years of age, or children of ten and upwards without a certificate of proficiency, &c., and provide penalties for breach of this regulation.

§§ 8, 9 deal with the employment of children in factories, &c.

§ 10 deals with the payment of fees by poor parents, repeating § 25 of the Act of 1870, and substituting a provision that the guardians may on the application of a parent pay fees not exceeding three-pence per week for each child.

§ 11 deals with neglected children, &c.

§§ 12, 13. Proceedings on disobedience to attendance order.

§§ 14-17. Provisions for industrial schools.

§ 18. Contribution for fees of children under eleven years of age who obtain certificates.

§ 19 (1) provides for the "17s. 6d. limit" (since repealed);

(2) and (3) provide a special grant to thinly populated districts.]

§ 20. The conditions required to be fulfilled by schools in order to obtain annual parliamentary grants shall provide that the income of the schools shall be applied only for the purpose of public elementary schools.

[§§ 21 and 22. Powers of school attendance committees to enforce attendance.

§ 23 extends the operation of § 74 of the Act of 1870.

§§ 24–53 contain administrative provisions, &c., which do not concern the present purpose.]

[Schedules I.–IV. deal with standards of proficiency and attendance at schools, rules, Acts repealed, &c.]

ELEMENTARY EDUCATION ACT, 1891.

§ 1.—(1) After the commencement of this Act there shall be paid out of the moneys provided by Parliament . . . a grant (in this Act called a “Fee grant”) in aid of the cost of elementary education in England and Wales at the rate of ten shillings a year for each child of the number of children over three and under fifteen years of age in average attendance at any public elementary school in England and Wales—not being an evening school—the managers of which are willing to receive the same, and in which the Education Department are satisfied that the regulations as to fees are in accordance with the conditions of this Act.

[(2) Deals with failure to comply with the conditions and reasonable excuse for such failure.

(3) Provides that such grant shall be reckoned as “school pence.”]

§ 2.—(1) In any school receiving the fee grant :
(a) where the average rate of fees received during the school year . . . was not in excess of ten shillings a year for each child . . . or (b) for which an annual grant has not fallen due . . . no fee shall, except as by this Act provided, be charged for children over three and under fifteen years of age.

(2) In any school receiving the fee grant where the said average rate was so in excess, the fees to be charged for children over three and under fifteen years of age shall not, except as in the Act provided, be such as to make the average rate of fees for all such children exceed for any school year the amount of the said excess.

§ 3. In any school receiving the fee grant, where the average rate charged and received in respect of fees and books and for other purposes during the school year ended last before January 1st, 1891, was not in excess of ten shillings a year for each child of the number of children in average attendance at the school, no charge of any kind shall be made for any child over three and under fifteen years of age.

[§ 4 gives power to the Education Department to allow charges and increases of fees to be made in certain cases ; clauses (2) and (3) provide for reports of such cases to Parliament, &c.

§ 5 provides that §§ 9 and 10 of the Act of 1870 shall be put in force to supply any deficiencies in free accommodation.]

§ 6. The managers of two or more public elementary schools in the same or neighbouring school districts, not being schools provided by a school board, may pay the fee grant, or part thereof, received by each school into a common fund for distribution, as may be arranged by them, between or among such schools.

Provided that the fee grant received by each school in the first instance shall alone count as income of such school for the purpose of this Act and of § 19 of the Elementary Education Act of 1876. . . .

§ 7. Where the managers of two or more public elementary schools in the same or neighbouring school districts agree to associate and elect a committee for the schools, any surplus income on the accounts for the school year of any of the associated schools may be paid into a common fund [*here follow the same restrictions as those in § 6*].

Provided that no board school shall under this section be associated with any public elementary school other than a board school.

§ 8. Nothing in § 17 of the Elementary Education Act, 1870, shall prevent a school board from admitting scholars to a school provided by the board without requiring any fee.

§ 9. Nothing in this Act shall give any preference or advantage to any school on the ground that it is or is not provided by a school board.

[§ 10 defines "school year" and "average attendance"—this § was repealed by § 8 of the Act of 1900.

§§ 11, 12, 13 deal with the repeal of previous enactments. The date of commencement of the Act—September 1st, 1891—and short title of the acts hitherto passed, namely "The Elementary Education Acts 1870 to 1891."

Schedule. Repeals § 26 of the Act of 1870, and § 18 of the Act of 1876.]

VOLUNTARY SCHOOLS ACT, 1897.

§ 1.—(1) For aiding voluntary schools there shall be annually paid out of moneys provided by Parliament an aid Grant not exceeding in the aggregate five shillings per scholar of the whole number of scholars in those schools.

(2) The aid Grant shall be distributed by the Education Department to such voluntary schools, and in such manner and amounts, as the Department think best for the purpose of helping necessitous schools, and increasing their efficiency, due regard being had to the maintenance of voluntary subscriptions.

[(3) and (4) assign to associations of schools a share in this part.]

(5) The Education Department may exclude a school from any share in the aid Grant which it might otherwise receive, if, in the opinion of the

Department it unreasonably refuses or fails to join such an association, but the refusal or failure shall not be deemed unreasonable if the majority of the schools in the association belong to a religious denomination to which the school in question does not itself belong.

[(5) deals with the right to require an audit, and (6) makes the decision of the Department, in the distribution of the Grant, final.]

[§ 2 repeals part of § 19 of the Act 1876, *i.e.* the 17s. 6d. limit as respects day schools in England and Wales.]

§ 3. No person shall be assessed or rated to or for any local rate in respect of any land or buildings used exclusively or mainly for the purposes of schoolrooms, offices, or playground of a voluntary school, except to the extent of any profit derived by the managers of the school from the letting thereof.

[§ 4 defines "voluntary school," "number of scholars," "local rate," &c.]

ELEMENTARY TEACHERS SUPERANNUATION

ACT, 1898.

[This Act provides for certain allowances to incapacitated teachers, and creates for teachers a deferred annuity fund, &c. It only affects our

present purpose as tending to raise the efficiency and status of teachers.]

BOARD OF EDUCATION ACT, 1899.

§ 1.—(1) There shall be established a Board of Education charged with the superintendence of matters relating to education in England and Wales.

(2) The board shall consist of a President, and of the Lord President of the Council (unless he is appointed President of the Board), Her Majesty's principal Secretaries of State, the First Commissioner of Her Majesty's Treasury, and the Chancellor of Her Majesty's Exchequer.

[(3) A temporary provision as to the Vice-President of the Council on Education. The remaining clauses of § 1 do not concern the present purpose.]

§ 2.—(1) The Board of Education shall take the place of the Education Department . . . and all enactments and documents shall be construed accordingly.

(2) It shall be lawful for Her Majesty in Council from time to time by order, to transfer to, or make exercisable by, the Board of Education any of the powers of the Charity Commissioners or of the Board of Agriculture, in matters appearing to Her Majesty to relate to education ;

and the order may make such provision as appears necessary for applying to the exercise of those powers by the Board of Education the enactments relating to the Charity Commissioners or to the Board of Agriculture.¹

Provided that any question as to whether an endowment or part of an endowment is held for or ought to be applied to educational purposes shall be determined by the Charity Commissioners.

[§ 2 deals with secondary schools, and with the remainder of the Act does not concern the present purpose.]

EDUCATION ACT, 1902.

§ 1. For the purposes of this Act the council of every county and of every county borough shall be the local education authority: Provided that the council of a borough with a population of over ten thousand, or of an urban district with a population of over twenty thousand shall, as

¹ This is an extremely important enactment and affects the great majority of our school buildings. It means, for instance, that if managers give up a school and the buildings are an educational trust, the Board of Education may step in and order that a school for the district shall be carried on in those buildings, and that if the trustees cannot carry it on the local authority shall do so.

It has also been interpreted as giving the Board of Education authority over Sunday school trusts.

respects that borough or district, be the local education authority for the purpose of part III. of this Act; and for that purpose as respects that borough or district, the expression "Local Education Authority" means the council of that borough or district.

[§ 2.—(1) directs the local education authority to take steps to promote the interests of higher education.

(2) deals with the same subject.

§ 3. Similar directions to councils of non-county boroughs and urban districts.

§ 4 also deals with higher education, and therefore does not strictly concern the present purpose; but as showing the spirit of the Act towards religious instruction it may be noted that the section provides that "the council shall not require that any particular form of religious instruction or worship, or any religious catechism or formulary which is distinctive of any particular denomination, shall or shall not be taught, used, or practised in any school, college, or hostel, aided but not provided by the council. And no pupil shall on the ground of religious belief be excluded from, or placed in an inferior position in any school, college, or hostel provided by the council; and no catechism or formulary distinctive of any particular denomination shall be taught in any school, college, or hostel so provided, except in the case where the council, at the request of parents or scholars, at such times and under such

conditions as the council think desirable, allow any religious instruction to be given in the school, college, or hostel, otherwise than at the cost of the council: Provided that in the exercise of this power no unfair preference shall be shown to any religious denomination."

(2) In a school or college receiving a grant from, or maintained by a council under this part of this Act, a scholar attending as a day or evening scholar shall not be required as a condition of being admitted into or remaining in the school or college to attend or abstain from attending any Sunday school, place of religious worship, religious observance, or instruction in religious subjects in the school, or college, or elsewhere; and the times for religious worship or for any lesson on a religious subject shall be conveniently arranged for the purpose of allowing the withdrawal of any such scholar therefrom.]

§ 5. The local education authorities shall throughout their areas have the powers and duties of a school board and attendance committee under the Elementary Education Acts, 1870 to 1900, and any other Acts, including local Acts; and shall be responsible for, and have the control of all secular instruction in public elementary schools not provided by them, and school boards and school attendance committees shall be abolished.

§ 6.—(1) All public elementary schools provided by the local education authority shall, where the local education authority are the council of a county, have a body of managers consisting of a

number not exceeding four, appointed by that council, together with a number not exceeding two appointed by the minor local authority. Where the local education authority are the council of a borough or urban district, they may, if they think fit, appoint for any school provided by them a body of managers consisting of such number as they may determine.

(2) All public elementary schools not provided by the local authority shall, in place of the existing managers, have a body of managers consisting of a number of foundation managers not exceeding four appointed as provided by this Act, together with a number of managers not exceeding two appointed—

(a) Where the local authority are the council of a county, one by that council and one by the minor local authority; and

(b) Where the local authority are the council of a borough or urban district, both by that authority;

(3) Notwithstanding anything in this section—

(a) Schools may be grouped under one body of managers in manner provided by this Act; and

(b) Where the local authority consider that the circumstances of any school require a larger body of managers than that provided under this section, that authority

may increase the total number of managers, so however that the number of each class of managers is proportionately increased.

§ 7. The local authority shall maintain and keep efficient all public elementary schools within their area which are necessary, and have control of all expenditure required for that purpose other than the expenditure for which under this Act provision is to be made by the managers; but in the case of a school not provided by them, only so long as the following conditions and provisions are complied with—

- (a) The managers of the school shall carry out any directions of the local authority as to the secular instruction to be given in the school, including any directions as to the number and educational qualification of the teachers to be employed for such instruction, and for the dismissal of any teacher on educational grounds . . . but no direction given under this provision shall be such as to interfere with reasonable facilities for religious instruction during school hours.
- (b) The local authority shall have power to inspect the school.
- (c) The consent of the local authority shall be required to the appointment of teachers,

but that consent shall not be withheld except on educational grounds; and the consent of the authority shall also be required to the dismissal of a teacher, unless the dismissal be on grounds connected with the giving of religious instruction in the school.

- (d) The managers shall provide the schoolhouse free of any charge except for the teacher's dwelling-house (if any) . . . and shall out of funds provided by them keep the schoolhouse in good repair, and make such alterations and improvements in the buildings as may be reasonably required by the local authority: Provided that such damages as the local authority consider to be due to fair wear and tear . . . shall be made good by the local authority.

[(e) provides for the use of non-provided school buildings by the local authority out of school hours.

(2) and (3) deal with the same subject.

(4) makes compliance with the provisions of this section a condition of obtaining a Grant.]

(5) In public elementary schools maintained but not provided by the local authority, assistant teachers and pupil teachers may be appointed, if it is thought fit, without reference to religious

creed and denomination, and in any case in which there are more candidates for the post of pupil teacher than there are places to be filled, the appointment shall be made by the local authority. . . .

(6) Religious instruction given in a public elementary school not provided by the local authority shall, as regards its character, be in accordance with the provisions (if any) of the trust-deed relating thereto, and shall be under the control of the managers: Provided that nothing in this sub-section shall affect any provision in a trust-deed for reference to the bishop, or superior ecclesiastical, or other denominational authority so far as such provision gives to the bishop or authority the power of deciding whether the character of the religious instruction is or is not in accordance with the provisions of the trust-deed.

(7) The managers of a school maintained but not provided by the local authority, shall have all powers of management required for the purpose of carrying out this Act, and shall, subject to the powers of the local authority under this section, have the exclusive power of appointing and dismissing teachers.

[§ 8 deals with the provision of new schools whether provided or non-provided, enlargements of existing schools of such a character as to amount to the erec-

tion of new ones, and transfers to or from the local authority. In all these cases three months' notice is to be given, and the Board of Education decides whether such schools are necessary or not. By § 9 the board in deciding this question are directed to consider the interests of secular instruction, the wishes of the parents, and economy of the rates. An existing school which has been recognised is not to be dealt with as unnecessary if it contains thirty scholars.]

[§ 10. In lieu of the Grants under the Voluntary Schools Act, 1897, and the Elementary Education Act, 1870, as amended by the Act of 1897. Every local authority is entitled to an annual sum of four shillings per scholar, and a further sum of three-halfpence per scholar for every complete twopence per scholar by which the amount which would be produced by a penny rate falls short of ten shillings per scholar ; but if the total amount of the Grant would make the amount payable out of other sources less than the sum which a threepenny rate would produce, the Parliamentary Grant shall be decreased, and the amount payable out of other sources increased by a sum equal in each case to half the difference. This calculation being somewhat complicated the following example may be given :—

If the amount produced by a penny rate would be 3s. per scholar, then the grant would be 4s. per scholar, plus 5s. 3d. (*i.e.* three-halfpence \times 42), *i.e.*

9s. 3d. per scholar: but since a threepenny rate would produce 9s. only, and the amount of the grant exceeds that produced by the rate by three-pence, the grant would be reduced by three-halfpence per scholar, and the rate increased to produce that amount.]

§ 11.—(1) The foundation managers of a school shall be managers appointed under the provisions of the trust-deed of the school . . . but if the provisions of the trust-deed as to the appointment of managers . . . are inconsistent with the provisions of this Act, or insufficient or inapplicable for the purpose, or if there is no such trust-deed available, the Board of Education shall make an order under this section for the purpose of meeting the case.

[Such orders are to be made on the application of owners, trustees, or managers, but if no application is made by them within three months, on the application of the local authority or any person interested in the management; and such orders are to be taken as part of, or in place of, a trust-deed. Sub-section (3) deals with notice before making an order; (4) directs the Board of Education to "have regard to the ownership of the school building and the principles on which the education given in the school has been conducted in the past"; (6), (7), (8) do not concern the present purpose.

§ 12 deals with the grouping of schools.

§ 13 deals with endowments, and provides that when an endowment for elementary education exists and the school to be benefited is a provided school, the local authority shall receive the money payable under the endowment, and that the parishes entitled to enjoy the endowment are to be credited in relief of rates.

§ 14 deals with schools in which fees were charged before the passing of this Act.

§ 15 provides for schools attached to institutions.

§ 16 gives authority to the Board of Education to enforce duties imposed by the Acts of 1870 to 1900.

§ 17 regulates the appointment by councils of Education Committees.

§ 18 deals with the expenses of councils.

§ 19 regulates borrowing powers of councils.

§ 20 deals with arrangements between councils.

§ 21. Provisional orders and schemes.]

§ 22.—(1) In this Act, and in the Elementary Education Acts, the expression elementary school shall not include any school carried on as an evening school under the regulations of the Board of Education.

(2) The power to provide instruction under the Elementary Education Acts, 1870–1900, shall, except where these Acts expressly provide to the contrary, be limited to the provision in a public elementary school of instruction given under the regulations of the Board of Education to scholars

who at the close of the school year will be not more than sixteen years of age.

[The remainder of this section deals with certain exceptional cases, the power of training teachers, &c.

§ 23.—(1) deals with the provision of vehicles, travelling expenses for teachers or children, &c; (2) is concerned with education other than elementary; (3) with the votes of county councillors; (4) with the calculation of rates; (5) with certain provisions under the Mortmain and Charitable Uses Acts; (6) qualifies women to act as managers.]

§ 23.—(7) Teachers in a school maintained but not provided by the local authority shall be in the same position as respects disqualification for office as members of the authority, as teachers in a school provided by the authority.

[The remaining sub-sections (8), (9), (10) concern details as to the calculation of population, and of inquiries by the Board.

§ 24 is concerned with definitions.

§ 25. Provisions as to proceedings, transfer, &c.

§ 26. Application of the Act to Scilly.

§ 27. Extent, commencement, and short title. By this section it is provided that the Act shall not apply to Scotland or Ireland, or except as expressly provided, to London].

The first and second schedules are important:—

FIRST SCHEDULE.

PROVISION AS TO EDUCATION COMMITTEES AND
MANAGERS.

A.—*Education Committees.*

(1) The council by whom an education committee is established may make regulations as to the quorum, proceedings, and place of meeting of that committee, but subject to any such regulations, the quorum, proceedings, and place of meeting of the committee shall be such as the committee determine.

(2) The chairman of the education committee at any meeting of the committee shall, in case of an equal division of votes, have a second or casting vote.

(3) The proceedings of an education committee shall not be invalidated by any vacancy among its members or by any defect in the election, appointment, or qualification of any members thereof.

(4) Minutes of the proceedings of an education committee shall be kept in a book provided for that purpose, and a minute of those proceedings, signed at the same or next ensuing meeting by a person describing himself as, or appearing to be, chairman of the meeting of the committee at which the minute is signed, shall be received in evidence without further proof.

(5) Until the contrary is proved, an education committee shall be deemed to have been duly constituted and to have power to deal with any matter referred to in its minutes.

(6) An education committee may, subject to any directions of the council, appoint such and so many sub-committees, consisting either wholly or partly of members of the committee, as the committee thinks fit.

B.—*Managers.*

(1) A body of managers may choose their chairman, except in cases where there is an *ex-officio* chairman, and regulate their quorum and proceedings in such manner as they think fit, subject, in the case of the managers of a school provided by the local education authority, to any directions of that authority.

Provided that the quorum shall not be less than three, or one-third of the whole number of managers, whichever is the greater.

(2) Every question at a meeting of a body of managers shall be determined by a majority of the votes of the managers present and voting on the question, and in case of any equal division of votes the chairman of the meeting shall have a second or casting vote.

(3) The proceedings of a body of managers shall not be invalidated by any vacancy in their

number, or by any defect in the election, appointment, or qualification of any manager.

(4) The body of managers of a school provided by the local education authority shall deal with such matters relating to the management of the school, and subject to such conditions and restrictions, as the local education authority determine.

(5) A manager of a school not provided by the local education authority, appointed by that authority or by the minor local authority, shall be removable by the authority by whom he is appointed, and any such manager may resign his office.

(6) The body of managers shall hold a meeting at least once in every three months.

(7) Any two managers may convene a meeting of the body of managers.

(8) The minutes of the proceedings of every body of managers shall be kept in a book provided for that purpose.

(9) A minute of the proceedings of a body of managers, signed at the same or next ensuing meeting by a person describing himself as, or appearing to be, chairman of the meeting at which the minute is signed, shall be received in evidence without further proof.

(10) The minutes of a body of managers shall be open to inspection by the local education authority.

(11) Until the contrary is proved, a body of managers shall be deemed to be duly constituted and shall have power to deal with the matters referred to in their minutes.

SECOND SCHEDULE.

PROVISIONS AS TO TRANSFER OF PROPERTY AND OFFICERS, AND ADJUSTMENT.

(1) The property, powers, rights, and liabilities (including any property, powers, rights, and liabilities vested, conferred, or arising under any local Act or any trust-deed) of any school board or school attendance committee existing at the appointed day shall be transferred to the council exercising the powers of the school board.

(2) Where, under the provisions of this Act, any council relinquishes its powers and duties in favour of a county council, any property or rights acquired and any liabilities incurred, for the purpose of the performance of the powers and duties relinquished, including any property or rights vested or arising, or any liabilities incurred, under any local Act or trust-deed, shall be transferred to the county council.

(3) Any loans transferred to a council under this Act shall, for the purpose of the limitation on the powers of the council to borrow, be treated as money borrowed under this Act.

(4) Any liability of an urban district council

incurred under the Technical Instruction Acts, 1889 and 1891, and charged on any fund or rate, shall, by virtue of this Act, become charged on a fund or rate out of which the expenses of the council under this Act are payable, instead of on the first-mentioned fund or rate.

(5) Section two of this Act shall apply to any balance of the residue under section one of the Local Taxation (Customs and Excise) Act, 1890, remaining unexpended and unappropriated by any council at the appointed day.

(6) Where the liabilities of a school board transferred to the local education authority under this Act comprise a liability on account of money advanced by that authority to the school board, the Local Government Board may make such orders as they think fit for providing for the repayment of any debts incurred by the authority for the purposes of those advances within a period fixed by the order, and, in case the money advanced to the school board has been money standing to the credit of any sinking fund or redemption fund or capital money applied under the Local Government Acts, 1888 and 1894, or either of them, for the repayment to the proper fund or account of the amount so advanced.

Any order of the Local Government Board made under this provision shall have effect as if enacted in this Act.

(7) Where a district council ceases by reason of this Act to be a school authority within the meaning of the Elementary Education (Blind and Deaf Children) Act, 1893, or the Elementary Education (Defective and Epileptic Children) Act, 1899, any property or rights acquired and any liabilities incurred under those Acts shall be transferred to the county council, and notwithstanding anything in this Act, the county council may raise any expenses incurred by them to meet any liability of a school authority under those Acts (whether a district council or not), and transferred to the county council, off the whole of their area, or off any parish or parishes which in the opinion of the council are served by the school in respect of which the liability has been incurred.

(8) Sections eighty-five to eighty-eight of the Local Government Act, 1894 (which contain transitory provisions), shall apply with respect to any transfer mentioned in this schedule, subject as follows :—

- (a) References to “the appointed day” and to “the passing of this Act” shall be construed, as respects a case of relinquishment of powers and duties, as references to the date on which the relinquishment takes effect; and
- (b) the powers and duties of a school board or

school attendance committee which is abolished, or a council which ceases under the provisions of this Act to exercise powers and duties, shall be deemed to be powers and duties transferred under this Act; and

- (c) subsections four and five of section 85 shall not apply.

(9) The disqualification of any persons who are, at the time of the passing of this Act, members of any council, and who will become disqualified for office in consequence of this Act, shall not, if the council so resolve, take effect until a day fixed by the resolution, not being later than the next ordinary day of retirement of councillors in the case of a county council, the next ordinary day of election of councillors in the case of the council of a borough, and the fifteenth day of April in the year nineteen hundred and four in the case of an urban district council.

(10) No election of members of a school board shall be held after the passing of this Act, and the term of office of members of any school board holding office at the passing of this Act, or appointed to fill casual vacancies after that date, shall continue to the appointed day, and the Board of Education may make orders with respect to any matter which it appears to them necessary or expedient to deal with for the purpose of

carrying this provision into effect, and any order so made shall operate as if enacted in this Act.

(11) Where required for the purpose of bringing the accounts of a school to a close before the end of the financial year of the school, or for the purpose of meeting any change consequent on this Act, the Board of Education may calculate any parliamentary grant in respect of any month or other period less than a year, and may pay any parliamentary grant which has accrued before the appointed day at such times and in such manner as they think fit.

(12) Any parliamentary grant payable to a public elementary school not provided by a school board in respect of a period before the appointed day shall be paid to the persons who were managers of the school immediately before that day, and shall be applied by them in payment of the outstanding liabilities on account of the school, and so far as not required for that purpose shall be paid to the persons who are managers of the school for the purposes of this Act and shall be applied by them for the purposes for which provision is to be made under this Act by those managers, or for the benefit of any general fund applicable for those purposes: Provided that the Board of Education may, if they think fit, pay any share of the aid grant under the Voluntary Schools Act, 1897, allotted to an association of voluntary schools, to the governing

body of that association, if such governing body satisfy the Board of Education that proper arrangements have been made for the application of any sum so paid.

(13) Any school which has been provided by a school board or is deemed to have been so provided shall be treated for the purposes of the Elementary Education Acts, 1870 to 1900, and this Act, as a school which has been provided by the local education authority, or which is deemed to have been so provided, as the case may be.

(14) The local education authority shall be entitled to use for the purposes of the school any school furniture and apparatus belonging to the trustees or managers of any public elementary school not provided by a school board, and in use for the purposes of the school before the appointed day.

(15) During the period between the passing of this Act and the appointed day, the managers of any public elementary school, whether provided by a school board or not, and any school attendance committee, shall furnish to the council, which will on the appointed day become the local education authority, such information as that council may reasonably require.

(16) The officers of any authority whose property, rights, and liabilities are transferred under this Act to any council shall be transferred to and become the officers of that council, but that

council may abolish the office of any such officer whose office they deem unnecessary.

(17) Every officer so transferred shall hold his office by the same tenure and on the same terms and conditions as before the transfer, and while performing the same duties shall receive not less salary or remuneration than theretofore, but if any such officer is required to perform duties which are not analogous to or which are an unreasonable addition to those which he is required to perform at the date of the transfer, he may relinquish his office, and any officer who so relinquishes his office, or whose office is abolished, shall be entitled to compensation under this Act.

(18) A council may, if they think fit, take into account continuous service under any school boards or school attendance committees in order to calculate the total period of service of any officer entitled to compensation under this Act.

(19) If an officer of any authority to which the Poor Law Officers' Superannuation Act, 1896, applies is under this Act transferred to any council, and has made the annual contributions required to be made under that Act, the provisions of that Act shall apply, subject to such modifications as the Local Government Board may by order direct for the purpose of making that Act applicable to the case.

(20) Any local education authority who have established any pension scheme, or scheme for the

superannuation of their officers, may admit to the benefits of that scheme any officers transferred under this Act on such terms and conditions as they think fit.

(21) Section one hundred and twenty of the Local Government Act, 1888, which relates to compensation to existing officers, shall apply as respects officers transferred under this Act, and also (with the necessary modifications) to any other officers who, by virtue of this Act or anything done in pursuance or in consequence of this Act, suffer direct pecuniary loss by abolition of office or by diminution or loss of fees or salary, in like manner as it applies to officers transferred under this Act, subject as follows :—

- (a) any reference in that section to the county council shall include a reference to a borough or urban district council; and
- (b) references in that section to “the passing of this Act” shall be construed, as respects a case of relinquishment of powers and duties, as references to the date on which the relinquishment takes effect; and
- (c) any reference to powers transferred shall be construed as a reference to property transferred; and
- (d) any expenses shall be paid out of the fund or rate out of which the expenses of a council under this Act are paid, and, if

any compensation is payable otherwise than by way of an annual sum, the payment of that compensation shall be a purpose for which a council may borrow for the purposes of this Act.

(22) Section sixty-eight of the Local Government Act, 1894 (which relates to the adjustment of property and liabilities), shall apply with respect to any adjustment required for the purposes of this Act.

Schedule III. deals with modification of acts.

Schedule IV. with enactments repealed.

APPENDIX D

IN addition to the provisions contained in the various Acts of Parliament, the following interpretations and decisions are worth noting:—

“The practice of occasionally taking children to places of worship during the time set apart for religious instruction had never been objected to by the Board of Education, and was in their opinion legal, but such attendance must not be enforced against the wishes of the parent.”—*Sir John Gorst, House of Commons, February 23, 1899.*

The Lord's Prayer, the Apostles' Creed, and the Decalogue were held *not* to be formularies distinctive of any particular denomination. “If any part of the Church Catechism *except* the Lord's Prayer, the Ten Commandments, and the Apostles' Creed is taught in a board school during school hours, my lords will not be able to recognise the school as a public elementary school.”—*Official Letter from the Board, November 1888.*

“You will be careful not to lead managers or teachers to suppose that . . . the limitation of

the necessary examination by Her Majesty's Inspectors implies that the State is indifferent to the moral character of the school or in any way unfriendly to religious teaching."—*Official Circular to H.M. Inspectors, January 1878.*



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